The Quarterly Journal of the Mythic Society

Vol. XXIV OCTOBER, 1933 No. 2

THE TWENTY-THIRD ANNUAL MEETING OF THE MYTHIC SOCIETY

Bangalore, 6th September 1933

THE HON'BLE LT.-COL. C. T. C. PLOWDEN, C.I.E.
in the Chair

THE Twenty-third Annual Meeting of the Mythic Society was held in the Daly Memorial Hall on Wednesday, the 6th September 1933 at 5-30 P.M. with the Hon'ble Lt.-Col. C. T. C. Plowden, C.I.E., British Resident in Mysore, in the Chair, when a large number of members and friends were present.

On behalf of Rajakaryaprasakta Rao Bahadur Mr. M. Shama Rao, President of the Society who was unavoidably absent on the occasion, Principal F. R. Sell, in offering a most hearty welcome to the distinguished Chairman of the Meeting, delivered the following:

PRESIDENT'S SPEECH

Permit me to offer, on behalf of the members of the Mythic Society, a hearty welcome to our esteemed British Resident, the Hon'ble Lt.-Col. Plowden. He is not a stranger to us, for he was Secretary to the Resident in

Mysore in 1919 and he was here for about three years. After he left us he has had a distinguished career in a number of Native States and he has now come back to us with more knowledge and more experience. It has been our good fortune that all the predecessors of our present Resident have been kind and considerate to us and Colonel Plowden has shown himself ready to walk in the same path. We may all fully hope that under his distinguished support the Mythic Society will make substantial further progress. We may take this opportunity of once again offering our tribute of gratitude to the memory of Sir Stuart Pears, one of our former Residents whose support procured for us a yearly grant-in-aid from the Government of India. As a member of the Mythic Society by mere association, my mind travels back to the Residents of former days who represented the British Government at the Court of Mysore. The first Resident was Barry Close and he so successfully co-operated with Purnaiya, the Minister, in putting down the disorders that had occurred after the fall of Tippu, that the latter when he established the new town of what is now known as Closepet, to arrest the outrages committed by the robbers who were infesting the Ramagiri hill close by, named it after the Resident and even now a pillar in the town commemorates this event. In an inscription on this pillar Close is referred to as a friend of Mysore. The next Resident Webbe's association with Mysore is commemorated by a Pillar at some distance from Seringapatam, which has now acquired the incongruous name of Rana Kamba or War Pillar, on account of a military engagement that took place near by, between some mutinous British soldiers and the Mysore troops sent to arrest the march of the mutineers. The name of Wilkes is well known to all as he wrote for the first time a detailed history of Mysore. Sir John Malcolm is remembered by the large Hall which is attached to the building known as the lower Residency at Mysore which he constructed on the occasion of his marriage. The Hon'ble A. H. Cole held office as Resident for nearly 17 years and a tract of ground near the Banni Mantap in Mysore goes by the name of

Cole's Garden. Other Residents whose names are remembered even now, are Cubbon, Bowring, Gordon, who were also Chief Commissioners, Robertson, Fraser and Daly.

Cubbon rides in solitary grandeur in Cubbon Park before the Public Offices in Bangalore. Bowring, Robertson and Fraser come next. The first two are known by the towns which bear their names and the last by the petta in his name in the C. and M. Station. Gordon's Statue at Mysore is a familiar sight to all. Sir Hugh Daly's name is honourably connected with this hall. It is a Memorial to him. As far as I have been able to look into the past history of several of the Residents and as far as I have personally known some of the later Residents, it is a pleasure to me to say that they have all along done their best to befriend the cause of Mysore sometimes even in opposition to their own Government, and the people of Mysore should ever be under a debt of gratitude to them.

Now, Sir, we are sure you will be no exception to the galaxy of Residents that we have had in the past and I request you to accept our welcome which comes to you sincerely from our heart and perform the functions of the day as Chairman of this meeting.

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Mr. S. Srikantaya, General Secretary and Treasurer, then read the following report for the year 1932–33 :—

ANNUAL REPORT FOR THE YEAR 1932–33

The Committee of the Mythic Society have great pleasure in placing before you this evening the Annual Report for 1932–33.

We deeply deplore the demise of the following: Sir Dorabji Tata, an Honorary Vice-President of the Society, Rajadharmapravina C. S. Doraswami Iyer, Mr. S. Shamanna, and Mr. G. R. Carline of the Bankfield Museum, Halifax. We offer our heartfelt condolences to the bereaved members of their families.

Membership.—Membership continues steady. Members in arrears are requested to be so good as to clear them up at an early date. We renew our appeal to our members to introduce new members to the Society and augment its strength.

Meetings.—Several meetings were held during the year. We are grateful to our Patron His Highness the Maharaja of Mysore and the Palace for the exhibition of cinema films relating to His Highness' trip to Kailāsa and Mānasarovara which were shown on the 15th August 1932. Dr. M. H. Krishna delivered an interesting illustrated lecture on "Mohenjo-Daro" and Rajasevasakta Rao Bahadur Dr. S. Krishnaswami Aiyangar's lecture on "Temple Worship in the History of Indian Religious Development" was well appreciated. Mr. S. Srikantaya also gave two interesting lectures on "The Heavenly Mansions of the Hindus". An illustrated lecture on "Chandragiri" was by Mr. V. N. Srinivasa Rao.

Finance.—The receipts during the year amounted to Rs. 3,737–13–0 including an opening balance of Rs. 208–9–6 and expenditure incurred was Rs. 3,683–0–6, leaving a closing balance of Rs. 54–12–6.

The cut of Rs. 50 per mensem in our grants for the last two years is a great hardship and we are unable to give any attention even to the ordinary activities of the Society. Our periodicals have to be bound and preserved in book-cases which costs money. Funds are equally wanted for purchase of new books. The Government of His Highness the Maharaja have been pleased to continue the temporary but now reduced grant of Rs. 50 for another period of three years up to May 1936. We have been renewing our appeal to the Government to restore the grants and we trust general financial conditions will enable the Government to place us in a better position at no distant date.

We are highly thankful to Mr. T. M. S. Subramaniam of the Bank of Mysore for very kindly continuing to audit the accounts of the Society.

Reading Room.—The total number of visitors to the Free Reading Room attached to the Society during the year was

2,628. Daily newspapers and many other periodicals are placed on the table. For purposes of convenience, the more important journals are kept in a separate almirah in the office room, always available to readers.

Library.—Few books have been added to the Library by purchase. Presentation of books continues, however. The binding of periodicals to be placed in the Library and the acquisition of missing numbers have been progressing, though it has not been possible to do much in this direction. Every effort is being made to make our Library more and more useful to research workers.

We shall gratefully welcome the presentation to the Society of valuable books and periodicals in the subjects in which we are interested. Our thanks are due to the Government of India, the several provincial administrations in India and Burma, the States of Mysore, Hyderabad, Baroda, Kashmir, Travancore, Cochin and Pudukkottai, the Universities of Mysore, Madras, Calcutta and Dacca and the Annamalai University and the various authors and publishers for sending works for review.

The Director of Public Instruction in Mysore has again promised us to send more books to the Library for which we are grateful.

In addition to lack of funds, want of space is a great handicap for us to equip the Society for research work on a sound and satisfactory basis, as stated in the last year's report.

Journal.—*The Quarterly Journal of the Mythic Society* is becoming increasingly popular among the learned and the standard set up for it by its founders is well maintained. The articles, reviews and editorials appearing in it are widely appreciated and every effort is being made to make it a leading literary periodical on antiquarian research.

Exchanges.—Our exchanges include almost all the learned periodicals of the world and form a very valuable addition to the Library.

Daly Memorial Hall.—The Hall and premises are in good condition. During the year under review, the annual conferences

of the All-India Engineers' Association, the Agricultural and Experimental Union and the Motor Bus Owners' Association, amongst others, were held in the Daly Memorial Hall.

General.—An award of Rs. 50 for an approved essay on "The Evolution of the Kannada Drama" was announced in the last year's report; but unfortunately no essays were received before the prescribed period. The donor has proposed to renew the award with some modifications and it is in contemplation to make an early announcement in the matter.

It is our pleasant duty to offer our congratulations to the Hon'ble Lt.-Col. R. J. C. Burke, till recently British Resident in Mysore and Diwan Bahadur V. T. Krishnamachariar, Dewan of Baroda on the knighthoods conferred on them during the year. We also congratulate Rajamantrapravina Mr. K. Matthan and Mr. R. V. Krishnan on the distinction of Diwan Bahadur conferred upon them, Rao Bahadur Dr. S. Krishnaswami Aiyangar on his becoming a Rajasevasakta and Mr. C. Hayavadana Rao on the double distinctions he has secured, *viz.*, Rajacharitavisarada and Rao Sahib within the short space of a few months.

In conclusion, we beg to express our deep gratitude to His Highness the Maharaja of Mysore, His Highness the Yuvaraja, the Hon'ble the British Resident in Mysore, the Government of Mysore and the Government of India for their continued and generous and sympathetic support of the Mythic Society.

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Mr. Sell proposed the adoption of the Report and in doing so referred to the excellent services of the Society's indefatigable and energetic Secretary, Mr. Srikantaya and said that the most sincere thanks of the Society were due to Mr. Srikantaya. He suggested that these remarks may be embodied in the Report. The Report with the addition, on being seconded by Mr. Justice K. Sankaranarayana Rao, was duly adopted.

Mr. Justice M. Ramachandra Rao next proposed that Rao Bahadur M. Shama Rao be re-elected the President of the

Society for the ensuing year and Rajacharitavisarada Rao Sahib Mr. C. Hayavadana Rao seconded the proposition. The proposition was carried with acclamation.

Proposed by Mr. D. Venkatramiah and seconded by Mr. V. R. Thyagaraja Iyer, the following gentlemen were unanimously elected for the several offices and to the Committee:—

Vice-Presidents :

Sir Mirza M. Ismail.
Mr. K. S. Chandrasekhara Aiyar.
Mr. P. Raghavendra Rao.
Mr. K. R. Srinivasiengar.
Mr. K. Chandy.
Mr. K. Matthan.
Mr. R. Narasimhachar.
Dr. E. P. Metcalfe.

General Secretary and Treasurer :

Mr. S. Srikantaya.

Joint Secretary :

Mr. A. V. Ramanathan.

Editors :

Mr. F. R. Sell.
Mr. K. Devanathachariar.
Mr. S. Srikantaya.

Branch Secretaries for

Ethnology—Mr. C. Hayavadana Rao.
History—Rev. C. Browne.
Folklore—Mr. B. Puttaiya.

Members :

The above *ex-officio* and
Mr. P. Sampat Iyengar.
Dr. R. Shama Sastri.
Mr. N. S. Subba Rao.
Mr. A. R. Wadia.
Dr. M. H. Krishna.
Mr. K. H. Ramayya.*
Mr. S. Shamanna.
Dr. C. B. Rama Rao.

* Since deceased.

CHAIRMAN'S ADDRESS

It is a very great pleasure to me that I have been given an opportunity to take part in the deliberations of the Twenty-third Annual Meeting of the Mythic Society. I greatly appreciate your kind invitation to me to be the Honorary President and to occupy the Chair this evening and I thank you for the honour you have done me.

The pleasure of associating myself with the Mythic Society is enhanced by the fact that this is an institution in which my predecessors have taken a genuine and lively interest and that the hall in which we are assembled—the home of this Society—is named after one of my distinguished predecessors, Sir Hugh Daly. Gentlemen, I can assure you that I shall always evince the greatest interest in this Society.

It is not within the sphere of a Resident to attempt to unravel the tangled threads of history and archæology. His activities lie in a different field. So it is not as a savant, but as a layman interested in your activities and anxious to acquire knowledge that I stand in your midst.

It is now eleven years since I was last in Bangalore. During that period the Society has sustained a great loss in the death in 1926 of its Founder-President, Father Tabard (whom I knew well), who guided its destinies for over sixteen years from 1909. Even at this distance of time, I would like to pay a tribute to his indefatigable energy and indomitable perseverance which led to the formation and subsequent development of the Mythic Society. Though severed from our midst by the hand of death, it may be that his spirit still watches over us and rejoices to find that the Society of which he was "the life and soul" maintains its vigour undiminished. I find that his friends and admirers have instituted a medal to be awarded every year for the best essay on a prescribed topic connected with the objects of the Mythic Society. It would be difficult to think of a better way of perpetuating the memory of Father Tabard.

Anyone who takes stock of the twenty-four years which have passed since the Society was founded cannot but be struck by the great progress which it has made during that period. We have all listened with great interest to the report which has just been read by Mr. Srikantaya. The Society may well feel proud of its record of all-round progress. Its membership is maintained and the *Quarterly Journal of the Mythic Society* has established a reputation of its own.

I am glad to note that the financial position of the Mythic Society is satisfactory. But it cannot be forgotten that several important schemes which, if carried out, would add to the usefulness of the Society are held up owing to insufficiency of funds. As stated by the Secretary and Treasurer, "want of space is a great handicap .... to equip the Society for research work on a sound and satisfactory basis". Fortunately Mysore is a State in which we find numerous instances of the manifestation of public spirit in a practical manner. His Highness the Maharaja never fails to give the lead in the advancement of culture. It is to his munificence that we owe this splendid hall. Wherever we cast our eyes in this hall we find abundant proof of that sense of public spirit which has animated, and which I hope will continue to animate, its well-wishers.

I am sorry to see, from the annual report, that, though a prize was offered for an essay on "The Evolution of the Kannada Drama", no entries were received within the prescribed period. Mysore is the ancient home of Kanarese literature and there is no lack of talent.

One of the important activities of the Mythic Society is historical research. The Mysore State offers a unique field for the research student. Anyone who has had the pleasure of travelling through Mysore or who has studied that monumental work of Lewis Rice, the *Epigraphia Carnatica*, the encyclopædia of archæological research in Mysore, and the annual reports of the Archæological Department, will be struck by the vast possibilities which Mysore affords to the historian. The Edicts of Asoka in the north-eastern parts of

the State, Sravanabelagola, a spot hallowed by the footsteps of that Jain saint, Bhadrabahu, and where Chandragupta Maurya—a name famous in Indian history—spent the evening of his life after having given up the mantle of an emperor for the garb of a hermit, are treasures of historical interest. Then again, the recent excavations at Chandravalli have opened up a virgin field for the research scholar. Though excavation work has for the time being been suspended, I hope that, when the work is resumed, it may lead to the unearthing of an ancient city so that we may then call Chandravalli the Mohenjo-Darô of the South.

Gentlemen, I am confident that the Mythic Society has a bright future before it. In your President, Rao Bahadur Shama Rao, whom I may call the Nestor of scholars in Mysore, you have a wise guide and in Mr. Srikantaya, you have an enthusiastic Secretary and Treasurer.

If I may recall the words of a former Chairman, the "first idea in founding the Society was to bring more intimately together both Indians and Europeans" so that they might "discuss in a friendly way the fascinating problems connected with Indian history ......". Gentlemen, it is that spirit of mutual understanding and co-operation which we may all hope may be brought to bear in solving not only the intricate problems of Indian history but also other and greater problems connected with this great land.

In conclusion, I commend the many-sided activities of the Mythic Society to each and every educated man so that the Society may develop into a great centre of scholarship and research. I wish the Society a long career of increasing utility not only to Mysore but to all India.

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Mr. Sell proposed a very hearty vote of thanks to the Chairman of the evening in suitable terms.

With three cheers to His Highness the Maharaja of Mysore, the meeting terminated.

STATEMENT OF RECEIPTS AND EXPENDITURE

THE MYTHIC SOCIETY, BANGALORE

Statement of Receipts and Expenditure for the year 1932—33.

Receipts	Rs.	A.	P.
1. Opening Balance	208	9	6
2. Subscription—			
Resident Members	175	0	0
Moffussil Members	476	8	0
Life-Members	25	0	0
3. Grants—			
Government of Mysore	1,500	0	0
Government of India	300	0	0
4. Interest and Dividends	703	10	0
5. Recoveries from Staff	210	0	0
6. Sales	41	1	6
7. Hall Charges	48	0	0
8. Advertisement Charges	50	0	0
Total ..	3,737	13	0

Payments	Rs.	A.	P.
1. Establishment—			
Pay of the Staff	1,092	0	0
Lighting Charges	185	12	0
Bicycle Account	17	1	0
Garden	70	14	0
Premises	64	13	0
Furniture	11	0	0
Electrical Accessories and Repairs	32	9	6
Livery	13	7	6
2. Journal—			
Printing	1,200	0	0
Postage	412	10	0
Typing	7	4	0
3. Library—			
Books Purchased	60	6	0
Subscription to Newspapers	80	8	0
Book Binding	102	12	0
Miscellaneous	42	10	0
4. Advance to Staff	50	0	0
5. Stationery	85	7	6
6. Bank's Charges	6	7	0
7. Miscellaneous	147	7	0
8. Closing Balance	54	12	6
Total ..	3,737	13	0

Reserve Fund—

	At Face Value Rs.	A.	P.
1. Mysore State Loan 6 ¼% Stock	9,850	0	0
2. Mysore State Loan 6 ¼% Bonds	200	0	0
3. Mysore State Loan 5% Bonds	1,500	0	0
4. Mysore Bank Share (one)	100	0	0
Total ..	11,650	0	0

Details for Closing Balance—

	Rs.	A.	P.
1. In the Bank of Mysore	40	15	3
2. With the Curator	4	7	1
With the Branch Secretaries	9	6	2
Total ..	54	12	6

Certified correct.
T. M. S. Subramaniam,
Hon. Auditor.

S. Srikantaya,
Secretary and Treasurer.

ADVAITA AND SANNYASA

BY SWAMI JAGADISWARANANDA

ADVAITA is the peak of spirituality and Sannyasa is the *summum bonum* of life according to Hindu religion. These two words, Advaita and Sannyasa, indefatigably recur in Hindu Shastras especially in treatises of Sankara and his school. But their meaning has unfortunately been twisted and tortured and their implication misunderstood. It has been said quite often that Sannyasa is anti-social and that Advaita is a myth. But in the unforeseen life of Sri Ramakrishna, latest apostle of renascent Hinduism, Advaita and Sannyasa have again been reaffirmed and reinterpreted in hitherto unknown and quite a new light. Hinduism is revitalised, nay reborn, in the life of Ramakrishna. Let us then see from a study of his spiritual experiences what Advaita and Sannyasa can contribute to the solution of world problems as regards philosophy and religion.

In the Rig Veda, the oldest scripture of Hinduism, we find distinctly the doctrine of Advaita in an unequivocal way from the passages such as "Ekam Sat Viprā Bahudhā Vadanti," *i.e.*, Ultimate Truth is One-without-a-second though seers describe it variously. Again the Bhagavat Gita, the grandest gloss on the Vedas, amplifies in a marvellous way the doctrines of Advaita and Sannyasa so much so that we can safely say with Wilhelm von Humboldt that the Gita is the most beautiful, perhaps the only true philosophical song existing in any known tongue *expounding the principles of religious harmony.* The Gita is so very universal in its gospel that it surpasses any sacred scripture in the world in the breadth and depth of vision and outlook on life and religion. In the modern age the life of Ramakrishna is perhaps the greatest living commentary of the Gita. It is no exaggeration to say that he was the personification of the Gita. The message of the Gita cannot be properly comprehended without the life and teachings of

Sri Ramakrishna. The true import of the Gita which is a religious harmony and a spiritual synthesis has been literally lived by Ramakrishna. Romain Rolland has truly said that he is the culmination of spiritual culture of at least three thousand years of three hundred and thirty millions of people, for Ramakrishna exemplified in his life the hoary experience of the Hindu race through the ages.

Advaita and Sannyasa are almost synonymous. Sannyasa is Advaita or Religion of the Absolute lived and Advaita is the religion of the Sannyasa. Upon the bed-rock of Advaita modern Hinduism in and through Ramakrishna has built a wonderful and unprecedented edifice of spiritual symphony of the conflicting creeds of the modern world. This genius of religious harmony is most creative in the new age. After practising successfully the spiritual disciplines of the different schools of Hinduism, namely, Tantraism, Vaishnavism, Saivism, and others culminating in Advaita, Sri Ramakrishna practised the religions of Islam and Christianity. He was blessed with divine visions of the personal Godhead, in the forms of Mahomed and Christ, the respective goals of those semitic faiths. Then his mind soared higher and was merged in the vision of the Transcendental Absolute, 'beyond mind and words'—*avāngmānasagocharam*. Hence philosophically Advaita is the real destination of Islam and Christianity although it is generally overlooked; and Muslim Sufis and Christian mystics who testify to this impersonal super-conscious experience are, in the true sense of the term, Advaitins.

Deha-buddhi or body-idea being predominant in average man, he cannot but conceive God as man and in man. Man is so concrete in constitution and human in mind that he must realize the humanity of God, *i.e.*, God as a person magnified to the infinite degree. So man visualises God in the form on which he meditates, though God has no fixed or patent form. Mind-stuff is cast into the mould of the image of the meditator's chosen deity. So, personal forms of God are creations, rather projections of the human mind and they only exist as long as the mind. Mind can only grasp the personal

aspect of Godhead. But if the aspirant persists in his spiritual search he will be blessed with the Impersonal and Immanent aspect and finally the Transcendental and Absolute aspect of the Ultimate Reality which is supra-mental, *i.e.*, beyond mind. So man sees God on the physical plane, as personal; on the mental plane as semi-personal or Immanent and on the spirit plane as the Absolute. This super-conscious state is described by Hinduism as Samadhi; by Buddhism as Nirvana; by the mystics as Eternal Rest and so on. This state of Advaita or Absolute Oneness is not the goal only of Hinduism but of all religions as well. But it fell to Hinduism systematically to develop it as a full-fledged science whereas in other religions it had an arrested growth or checked development. Yet the idea is latent in all religions. As all the personal aspects of God professed by different faiths are personal manifestations of the same impersonal and Absolute Reality, so on the basement of the Advaita alone, apparently opposed sects of Hinduism and other religions can be beautifully harmonized.

Hinduism thus classifies the variety of religious experiences into dualistic (personal), the semi-unitistic (immanent) and the monistic (absolute) kinds. A comparative study of religions will reveal that triune nature of Godhead underlies each of them. Like the Hindu conception of Brahma, Iswara, and Avatar, Christianity also preaches Holy Trinity, namely, God the Father, God the Holy Ghost and God the Son or Christ. Mahayana Buddhist conceptions of Dharma Kaya, Sambhoga Kaya and Nirmana Kaya and Chinese conception of Tao, Ti and Laotze correspond to the same Trinitarian idea. If we thus recognize the trinity of Godhead in all religions, religious harmony comes within the reach of every religion and it will never look like a day dream as many are inclined to suppose.

Man starts his spiritual search as a dualist and ends it in the vision of the Advaita, the acme of spiritual evolution. Dualism is not an end in itself but a stepping stone, a means to Advaita. Vaishnavism, Saivism and Christianity are

religious dualisms and do not, therefore, recognize Advaita. One is a Saivite or a Christian as the chosen ideal is Shiva, or the Ishtam is Christ and so on. Human nature varies with each individual, so one's path cannot but be different from that of another. Man has got to select his Ishtam suitable to the temperament and bent of his mind. Path to God cannot be imposed on any one by an external agency. It is an irony of fate that theological crudities of every religion have tried to strait-jacket the whole of humanity in one way alone and this is the root of all religious rivalry though such a thing can never happen to humanity. Hinduism, of course, grants freedom to the individual in choosing his way to God, with this dictum that Advaita is the limit of spiritual endeavour. But an individual, say a Saivite who is so called because his Ishtam is Shiva, does no longer remain a Saivite when he transcends the boundary of personal Godhead and enters the realm of the Advaita or the Transcendental Absolute. The same case applies to the Christian, Muslim and Vaishnavite. The man whose God-consciousness was so long confined to a particular personal form of God now sees him in all his multifarious forms in the impersonal immanent plane. He can adore in the same breath Shiva, Vishnu, Mahomed and Christ, etc., with equal devotion as Sri Ramakrishna did.

So long as there is the body-idea, the form-consciousness of God-vision persists, and the overwhelming majority cannot go beyond the idea of the personal Godhead, for impersonal realization requires exceptional purity and other mental and moral qualifications of an extraordinary type which are vouchsafed only to a microscopic few. But when man comes to the Advaita plane of spiritual realization, then alone is he fit to be initiated into Sannyasa. So a Sannyasi is always and must be an Advaitin ; no matter how he started his spiritual life whether as a Hindu, or a Christian, or a Muslim. That is why Sankara laid so much emphasis on Advaita and Sannyasa. Sannyasa is an achievement, a state of Advaita realization beyond name and form, body and mind.

Whosoever attains to this stage is a Sannyasin and none else. So a Sannyasin is an Advaitin, and he cannot be called a Hindu, a Buddhist, a Muslim or a Christian. He has no religion in the sense organized religions are now generally accepted and understood. But he belongs to Absolute, Cosmic and Eternal religion of which different religions are but different facets. All the world teachers perceived, preached and professed the one eternal religion of Advaita but they delivered their message in the language of the local people according to the needs of the time and mortals have labelled their teachings as Buddhism, Hinduism and so on. But Absolutism exists in all religions in some form or other, in Islam as Sufism, in Christianity as mysticism, in Buddhism as Zenism and so on.

Advaitism is the religion of Sannyasa and this is the ideal of Vedic Sannyasa whose scriptures are the Upanishads. In Advaitism all religions are harmonised and the Sannyasin at least ideally is a living embodiment of such a spiritual synthesis. But a lower state of Sannyasa is also allowed, namely, Vividisha Sannyasa which is almost academical or institutional to which modern monks belong. According to Hinduism Sannyasa is a super-social institution. A Sannyasin is not a member of the society. He is considered as a dead man, a man beyond the pale of social laws. Sannyasa is not anti-social but the logical fulfilment of Hindu social ideals, and of all religions. Thus a Sufi is not a Mahomedan; a Sannyasin is not a Hindu; a Mystic is not a Christian and a Bhikshu is not a Buddhist. Though they were born and brought up in their inherited faiths now they have transcended them. Truly it is said that it is good to be born in a Church but it is bad to die there. Nevertheless all religions save Hinduism have fear of Truth and seem disinclined to interpret their doctrines in this light. Hinduism alone can boldly face the latest findings of modern thought and meet the challenge of the age. All other religions are static as it were but Hinduism alone is dynamic and creative from age to age. On the basis of Advaita Hindu religion is expanding from

century to century through the eternal line of its apostles. Modern Hinduism in the present era has considerably gained from expansion and assimilation in and through Sri Ramakrishna, breaking all previous records. As in the past so in the present she is ready to accommodate rival faiths in her catholic bosom.

Hindus now can worship Christ and Mahomed as their Ishtams as they do in the case of Shiva, Rama, Vishnu and Krishna, without formal conversion into other faiths. Sri Ramakrishna who practically ended the conversion controversy lived and taught this message to modern Hindus. Conversion will curtail their religious freedom. Hinduism, on the other hand, will give infinite scope and liberalism to develop their spirituality in all possible ways. For a Muslim or a Christian it is sin to worship other gods except their own and that in their personal aspects only while exclusion and excommunication are unknown to Hinduism though other religions are past-masters in this respect. So in and through Ramakrishna renascent Hinduism has accepted Christ and Mahomed in its pantheon as divine incarnations and has removed religious rivalry which confronted India for centuries. The movement inaugurated by Ramakrishna and his chief disciple Vivekananda does not believe in any formal conversion but in cultural and spiritual assimilation.

How are Christ and Mahomed to be accommodated in Neo-Hinduism? The Ramakrishna Mission has already attempted this task. Some Christians and Muslims have already joined the monastic order of the Mission. They still adhere to their personal faiths. Only they have supplemented them with Advaita which they could not do in their respective folds. Some even go to the length of calling themselves Christian members of the Ramakrishna order. No religion in the world can be as bold as Hinduism and Advaita and Sannyasa present the challenge of Hinduism to all existing religions. Ordinarily they are Muslim, Hindu or Christian according to their respective Ishtams but when they become Sannyasins with the progress of their spiritual unfoldment they become

Advaitins and nothing else. This is the newest feature of modern Hinduism. Thus and thus alone can India accept Christ and Mahomed and in no other way. In the Himalayan Advaita Ashrama founded by Swami Vivekananda of hallowed memory, no personal god is worshipped by the resident monks but only the Absolute Reality. It is meant for the Absolutists alone of all religions. Truth in its relative aspects is many but in its absolute aspect is One-without-a-second. Different religions are different readings of the same Absolute from different planes of mind.

In the Ramakrishna order which is a non-sectarian brotherhood adherents of different religions embrace each other on the basis of Advaita. The memorial temple of Vivekananda at the Mission headquarters enshrines 'Om', the mystic symbol of one Reality. The Ananda Ashrama of the Mission in California instals and worships all the prophets of the world equally as do some other centres of the Mission in India. Nativity of almost all world teachers is celebrated by the Mission in many places. This is not enough. The Time-Spirit demands every Hindu temple to be a Parliament of Religions. The Scriptural name of Hinduism is Sanatana Dharma or Eternal Religion in which all religions are harmonized. Hinduism is as deep as time and as wide as space. It has the eternal vigour and youth always ready for any adjustment. On the basis of Advaita and Sannyasa a new perfection, a new culture, will grow co-ordinating the entire world of thought and activity. While the spirit of liberalism and universalism is at work very actively in all religions, it is most manifest in Hinduism.

TWO CENTURIES OF WAḌEYAR RULE IN MYSORE (1565-1761)

By N. Subba Rau, M.A.

(*Continued from Vol. XXIII, No. 4, p. 473*)

III.—General Culture

Religion: (*a*) *Evolution.*—We may now proceed to deal with religion in Mysore during the period: Vīraśaivism, in its popular form, the Jaṅgama creed, was the prevailing religion in the Karṇāṭaka country—including the principality of Mysore—in the latter part of the sixteenth century and early in the seventeenth. According to *Chennabasavapurāṇa*[124] by Virūpāksha Paṇḍita, this religion, which appears to have been on the wane during the years immediately following the battle of Tāḷikoṭa, was revived in full vitality and vigour in or about 1584, with the inauguration of the rule of Vīra Vasanta Bhūpāla in Basavapaṭṭaṇa in Southern Karṇāṭaka on the banks of the Kāvērī. Temples and *Maṭhas* are said to have been constructed in Basavapaṭṭaṇa and the religion of Basavaṇṇa spread in the surrounding tracts through Jaṅgama priests or saints. Although the historicity of Vīra Vasanta may be open to question, the prevalence of the religion in its new form is testified by the epigraphical records of the period. The Kanarese chiefs who followed this religion, usually called themselves *Waḍeyars*[125] (Woḍeyars, Oḍeyars—meaning *Lords*), taking the title apparently from their spiritual preceptors, whereas those chiefs who had already professed the faith, continued their honorific title, as in the case of the rulers of the principalities of[126] Mysore, Ummattur, Talakāḍ, Ammachavāḍi and so forth.

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[124] V, 10, pp. 423-425.

[125] The word is variously spelt in the original documents, *Waḍeyar* being the most colloquial form.

[126] *Chikkadevarāya Vaṁśāvaḷi*, pp. 9-11.

Vīraśaivism in the *Kannaḍa* country flourished under the Āravīḍu dynasty of Vijayanagara, particularly in the viceroyalty of Seringapatam. We may note some interesting instances in this connection: Rāmarājayya, in 1576,[127] recorded a charter setting apart lands in Terakaṇāmbi for the food of the great Mahant Gangādharadeva of the senior *Maṭha* of Nanjangud, virtuous and of pure *Śivāchāra*, together with *Jaṅgama Chatra* (feeding house for the Jaṅgamas). An inscription of Tirumala, dated 1604,[128] records the building of a Lingāyat *Maṭha* in the Vīréśvara temple at Śivanasamudram for the feeding of the Jaṅgamas. Another inscription[129] of 1605 records the grant by the chiefs of *Arakoṭhāra* for the offerings, etc., to the family god Vīréśvara or Vīrabhadra, during the reign of Venkaṭapati Rāya (Venkaṭa I). It is interesting to note[130] that a grant of lands in the Maḷalavāḍi country to Rudragaṇa of Nanjarājapaṭṭaṇa for the service of Annadāni Mallikārjuna, is recorded to have been made by Tirumala in the presence of 'one lakh and ninety-six thousand Jaṅgama deities,' while another inscription[131] records the grant of a village by Tirumala to Hoḷinahaḷa Lingaṇṇa of Śrīrangapaṭṭaṇa *Maṭha* (evidently another Jaṅgama *Maṭha*).

Forms of religion other than Vīraśaivism likewise flourished, and were tolerated by the rulers. It is significant to note that in his grant,[132] dated 1576, Rāmarājayya provided also for the Brāhmaṇa *satra* (feeding house for Brahmans of all sects), while another record,[133] a grant by Tirumala, dated 1604, specifically refers to the feeding of Brahmans.

The Waḍeyars of the principality of Mysore in this period (1565-1610), though they appear to have professed the doctrines of the Jaṅgama creed, showed predilection for the

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127 *E.C.*, IV (2) Gu. 21.
128 *M.A.R.*, 1911-12, p. 52.
129 *E.C.*, IV (2) Ch. 82.
130 *E.C.*, IV (2) Hs. 36.
131 *E.C.*, IV (2) Ch. 194.
132 *Vide* f.n. 127.
133 *Vide* f.n. 128.

cult of *Vishṇu*. This is indicated by the earliest extant grant[134] of the dynasty, dated 1598. It records a grant by Beṭṭada Chāmarāja Waḍeyar (younger brother of Rāja Waḍeyar), of *Ātreyasa Gotra* and *Āśvalāyana Sūtra*, of lands for *Rāmānuja-kūṭa* (assembly of the followers of Rāmānuja) and a *Chatra* (inn) in the precincts of the Janārdana Swāmi temple at Beḷagoḷa where arrangements were made for the feeding of twenty Śri Vaishṇavas and thirty *Vaidikas* every day. The mention of *Śaiva* and *Vishṇu* temples at Nanjangud, Tirumakūḍlu, Beḷagoḷa, Seringapatam and Melkote respectively, in the record, would indicate that Śaivism and Vaishṇavism flourished side by side in the viceroyalty, of which the principality of Mysore was a component part, and that the Mysore Royal House paid equal attention to both the cults.

With the acquisition of Seringapatam by Rāja Waḍeyar (in 1610), Vaishṇavism found *greater* favour with the Mysore Royal House; and the theory that kingly power was based on service to gods and Brahmans began to take definite shape also.[135] The earliest historical poem[136] and the grants[137] of Rāja Waḍeyar (1578-1617) reveal that while Rāja Waḍeyar and his illustrious younger brother, Beṭṭada Chāmarāja Waḍeyar (who was of considerable assistance to him in the acquisition of Seringapatam) were more inclined towards the cult of Vishṇu, they paid due regard to Śaivism and Śakti worship as well, more so, since Goddess Chāmuṇḍeśwari was, as now, the tutelary deity of the Family.

Chāmarāja Waḍeyar (1617-37), the successor of Rāja Waḍeyar, is[138] stated to have been a worshipper of both Vishṇu and Śiva (*Vishṇvīśa-pūjah*), and his[139] grants point to equal attention to both the forms of religion. He was, we learn,[140] an establisher of six *darśanas* or schools of philosophy

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[134] *M.A.R.*, 1911-12, p. 52.
[135] *Chikkadevarāya Vamśāvaḷi*, p. 30.
[136] *Kanṭhīrava Narasarāja Vijayam*, Ch. III, p. 42.
[137] *E.C.*, III (1) TN. 116, IV (2) Ch. 200, etc.
[138] *M.A.R.*, 1907-08, p. 23.
[139] *E.C.*, III (1) My. 17, SR. 36, etc.
[140] *E.C.*, II SB. 250.

(*Ṣaḍdarśana dharma sthāpanāchārya*) and was noted for the catholicity of his religious outlook. While he favoured Brahmans, he showed toleration to the Jains. Chāmarāja, we are told,[141] visited Śravaṇabeḷagoḷa while on a tour, and felt much when he heard that the Jaina Guru Chārukīrti Paṇḍita Yōgīndra of Śravaṇabeḷagoḷa had left that place to Bhallātakīpura because of obstacles to the worship of Gomaṭeśvara said to have been caused by Jagadeva Rāyal, the previous ruler. Chāmarāja, we note, immediately arranged for the recall of the Yōgi from the latter place and accorded him a fitting reception in Seringapatam, conferring on him many honours, including grant of lands adjacent to Śravaṇabeḷagoḷa. The Yōgi is stated to have returned to Śravaṇabeḷagoḷa after obtaining the king's consent for the accession of Vimalārya, as his successor to the Pontificate. Thus was laid the foundation for friendly relations between the Mysore Royal House and the Pontificate of Śravaṇabeḷagoḷa. Not only this. In 1634, we learn[142] from inscriptions, Chāmarāja released the temple lands of Śravaṇabeḷagoḷa by paying up the mortgage debts himself, and conferred on the *sthānikas* perpetual use of the property for the God's worship.

Immaḍi Rāja Waḍeyar (1637-38) was, we note,[143] a devotee of Vishṇu while preserving the earlier traditions. It was, however, with the accession of Kanṭhīrava Narasa Rāja Waḍeyar (1638-59) that the religious outlook of the Royal Family became more and more marked and significant than in the earlier period. The idea of theocracy found definite expression in the belief[144] that Kanṭhīrava was an incarnation of God Nṛhari born on the day of Mahājayanti. One inscription[145] specifically states that the king was taken by the people for God and that he had placed all his burdens at the feet of Nṛhari.

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141 *Munivaṁśābhyudaya*, vv. 21-54.

142 *E.C.*, II SB. 250 and 352.

143 *Chikkadevarāja Vaṁśāvaḷi*, p. 35.

144 *E.C.*, III (1) Nj. 198.

145 *E.C.*, V (1) Ag. 64.

While Kanṭhīrava followed the cult of Vishṇu in all its details, he popularised it also and spread it among the masses. Thus, we are told,[146] 'Seeing that from love of money the people had forgotten Vishṇu, the wise king Kanṭhīrava made from that money Nṛhari and preserved the people. Inquiring into the sayings of the *Veda* and *Smṛti* and ascertaining the meaning of all Śāstras, in accordance with the intentions of both, he caused all to worship Lakshmī Narasimha's two feet on Èkādaśi and also to perform that (*Èkādaśi*) *vrata* like Ambarīṣa and other kings.' This spirit found definite expression in the issue of gold coins after his name (*Kanṭhīrāya haṇam*) in 1645,[147] and in the[148] construction of a temple to God Lakshmī Narasimha in Seringapatam where the king's magnificent *Bhaktavigraha* is to be seen.

In keeping with the traditions of the Vaishṇava cult, the religion thus adopted and propagated was free from sectarian animosity or communal rancour. Kanṭhīrava practised toleration of a very high order. We have reference,[149] during his reign, to the Bhāgavatas as a potent factor in popularising the cult through the enactment of *Daśāvathāras* of Vishṇu. We have also reference[150] to the devotees of Śiva and Vishṇu (*Śivabhaktas, Jogis, Jaṅgamas, Vīra Vaishṇavas* and *Rāmānuja Maṭhādhipatis*) living side by side in peace, amity and concord. The temples and *Maṭhas* of the time in Seringapatam are another proof of the degree of tolerance in the religion of the king and the people. Thus it is interesting to note the temples of Narasimha, Ranganātha, Tiruvenkateśvara, Tirumaleśvara, Bēṭerāya, Gangādhara, Vīrēśa, Maradi Tirumalarāya, Narasimhamurti, Bāgila Venkateśvara, and other minor gods, and Doḍḍa Hampayya's *Maṭha*, Mūleya *Maṭha*, the *Maṭha* of Viraktas and Dāsoha *Maṭha*—al

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146 *E.C.*, *ibid.*

147 *Mackenzie Collections*, No. 18-15-20, *loc. cit.*

148 *Chikkadevarāja Vamśāvaḷi*, p. 37.

149 *K. N. Vijayam*, Ch. XXI, p. 409.

150 *K. Λ. Vijayam*, Ch. VI, p. 90; Ch. XX. pp. 383-384.

referred to in a contemporary work[151] which bears eloquent testimony to the king's devotion to *Vishṇu.*

The inscriptions of Kanṭhīrava also breathe the democratic fervour of Vaishṇavism and the tolerant attitude of the king in an abundant measure. We may note some instances: A record of 1640[152] refers to grant of villages for offerings to God Hanumanta and for building a new *manṭapa* in the central street of Terakaṇāmbi.[153] Another of 1642 records the setting up of God Basaveśvara and erection of a *manṭapa.* Inscriptions[154] of 1643 and 1647 refer to grants to Brahmans of various sects. A record[155] of 1648 refers to the building of a temple to *Rāmeśvara* and the setting up of images of Gods Kārtavīreśvara, Bhadrakāḷamma and Achaleśvara. Another,[156] of the same year, records the erection of a *maṭha, manṭapa* and Basava pillar. That[157] of 1650 speaks of the construction of Navaranga *Paṭṭasāle* for God Gōpâla of Āne Bāgūr. Further, we have reference to Gods Someśvara, Hanumanta, Bīrēdeva, Nṛsimha and Arkeśvara, in the records[158] from 1650 down to 1657—all pointing to the prevailing religious ideas of the time.

Devarāja Waḍeyar (1659-73) continued the traditions of his predecessors. As pointed out already, he ruled the kingdom in accordance with the precepts of *Smṛti* (*Smṛtyukta dharmadindāḷdu*). He was a firm devotee of God Nārāyaṇa and just for protecting gods and Brahmans.[159] We are told,[160] he used to get up early and worship Vishṇu (reciting his thousand names) and having worshipped the fire and given

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151 *K. N. Vijayam*, Ch. VII, pp. 133-134.
152 *E.C.*, IV (2) Gu. 10.
153 *E.C.*, V (1) CN. 163.
154 *E.C.*, IV (2) Yd. 5; III (1) SR. 103; V (1) Ag. 64.
155 *E.C.*, V (1) CN. 160.
156 *E.C.*, V (1) CN. 165.
157 *E.C.*, V (1) CN. 185.
158 *E.C.*, V. (1) CN. 202, 171; III (1) Nj. 106; IV (2) Hg. 49, Kp. 39, etc.
159 *M.A.R.*, 1917, p. 58.
160 *Ibid.*, 1911-12, pp. 56-7; *E.C.*, III (1) SR. 14.

gifts (cows and money) to Brahmans, was in the habit of listening to *Purāṇas* and *Itihāsas*. A definite proof of his religion is afforded by the use of the boar seal (*Varāha mudra*) for the first time in the public documents,[161] in keeping with the Vijayanagara traditions.

Toleration was, as usual, a prominent feature of his religion. He was solicitous for the Jainas, as is evident from the[162] grant of the village of Madani for daily distribution of food to the Jaina Sanyāsis of the *dāna śāle* of Chārukīrti Paṇḍitāchārya of Śravaṇabeḷagoḷa, and from the[163] grant of permission to the Jainas to conduct worship and provide for the ceremony of *Ashṭāhnika* in the temple of *Ādīśvara* at Seringapatam. He was equally solicitous for the *Vīraśaivas* as is evident from his[164] grant to Kaggere Tontada Siddeśvara-swāmi of Kuṇigal (a deified Lingāyat saint), from the erection of the[165] *Virakta maṭha* and grant of lands to Viraktaswāmi Praṇamappa Channavīradēvarayya Waḍer for the merit of Vīramāheśwaras; and from[166] the grant of lands for the Kambara *maṭha* of Kittūr. His grants[167] further reveal that he paid equal attention to all the three great sects of Brahmans—*Smārtas*, *Śrîvaishṇavas* and *Tatwavādis* (*Mādhwas*), especially in making *agrahāras* and bestowing *vṛttis* or shares on them. Grants[168] for the maintenance and upkeep of Śaiva temples and *maṭhas* were also common.

At the time of his accession to the throne, Chikkadeva-rāja Waḍeyar (1673-1704) appears to have had predilection for the Vīraśaiva or Jaṅgama cult. His first inscription,[169] dated 1673, records a grant of 212 *varahas*, for the pleasure of God Mallikārjuna, to Rudramunidevārādhya, lord of

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161 *E.C.*, III (1) TN. 23; IV (2) Yd. 43, etc.
162 *E.C.*, V (1) CN. 273.
163 *M.A.R.*, 1911-12, p. 56.
164 *E.C.*, XII Kg. 46.
165 *E.C.*, IV (2) Gu. 64.
166 *E.C.*, IV (2) Hg. 57.
167 *E.C.*, XII Kg. 37.
168 *E.C.*, IX KN. 94; IV (2) Gu. 64, etc.
169 *M.A.R.*, 1920, p. 40.

Rēvaṇārādhya *maṭha* at Hullambaḷḷi to provide for the paraphernalia and expenses of the swāmi's annual pilgrimage to Śrīśailam. It is stated as a reason for the grant that the *Prasādam* of God Mallikārjuna of Śrīśailam presented by the swāmi to the king enabled him to gain undisputed possession of the kingdom. A significant feature of the grant is that provision was also made for the performance of *Mṛtyunjaya-japam* every day in the Śrīśailam temple by a Brahman, under the king's *asterism* (birth star).

From 1674 onwards, hardly a year after his accession we notice a marked change in his religion. While paying due regard to the traditions of his predecessors, he adopted Śrī Vaishṇavism as his definite creed, styling himself[170] *Śrī Vaishṇava mata pratishṭhāpaka* (establisher of the religion of Śrī Vaishṇavas). The reason for this was, apparently, the[171] influence exercised by the celebrated Śrī Vaishṇava teacher Aḷahisingarārya who is said to have predicted 'Chikkadevarāja will be the establisher and promoter of the race of the Śrī Vaishṇavas'. His adoption of the Śrī Vaishṇava faith found adequate expression in the issue of his new type of gold coin[172] '*Tāṇḍava Krishṇa Mūrti varaha*', and in the compilation of *māhātmyas* and *sthaḷa purāṇams* of sacred places like Seringapatam, Srirangam, Venkaṭagiri, Hastigiri, Kamalāchala, Yādavagiri, and so forth, by the court poets, while the literary works *Chikkadevarājabinnapa* and *Gīta Gōpāla* attributed to Chikkadevarāja Waḍeyar himself bear eloquent testimony to this cult.

Acting under its influence and the advice of his minister Tirumalārya, Chikkadevarāja Waḍeyar is recorded[173] to have insisted on the *thirteen* arasu families (directly related to the Mysore Royal House) embracing the new faith and adopting its externals (such as, *chakrānkana*, *ūrdhva-puṇḍradhāraṇa*, *dāsa nāma*, *mūlamantrōpāsana*, *Nārāyaṇa*

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170 *M.A.R.*, 1911-12, pp. 56-7.

171 *Chikkadevarāya Vamśāvaḷi*, p. 166.

172 *Mackenzie Collections*, *op. cit.*, ff. 54-55.

173 *Palace History*, pp. 132-134.

Pūjā) and observing *Vaishṇava dīkshā*, but the families having, it is said, experienced certain difficulties on account of their diverse family deities, petitioned to the king who, whereupon, allowed them to worship their respective deities according to their family customs. Although the new cult was the predominant faith of Chikkadevarāja there is no evidence to prove its widespread adoption. At best, like Akbar's *Din Ilahi*, if analogy were needed, it would appear to have been confined to a small court circle who, under the king's inspiration and living example, enriched the devotional literature of the religion, as stated above, to an extent unprecedented in the *Annals* of Mysore.

It is indeed noteworthy that the available evidence of inscriptions and other sources does not in the least establish the alleged persecution and ill-treatment of the Jaṅgamas by Chikkadevarāja. On the other hand they go to show his tolerant attitude towards Śaivism, and his solicitude for the welfare of the Jaṅgamas in keeping with the traditions set up by his predecessors.

(*To be continued.*)

JAINISM IN GANGAVADI

BY M. V. KRISHNA RAO, M.A., B.T.

(*Continued from Vol. XXIV, No. 1, p. 59*)

Jaina Practices

ASCETICISM has always been the ideal of Digambara Jainism. The conquest of the weakness of the flesh expresses itself in the renunciation of clothing and a rigid clinging to the austerities of ascetic life. Of all the ascetics, a Jaina sadhu stands alone by the peculiar nature of his garments and austerities, as he was expected to observe the five great vows and redeem himself from the *daṇḍas*, *śalyas*, *garvas* and *pramādas* which taint the soul. The Jaina Āchāryas were skilled in the contemplations of the Jaina faith and the twelve *bhāvanas*.[29] The Jaina Āchārya was expected, with the perpetual idea of the transitoriness of the world and the helplessness of man before inexorable Death, to subdue greed and egoism and purify his intellect. He was to believe in the inevitability of the fruition of karmas (*āsrava*) and in the subjection of the soul to a never-ending cycle of births and rebirths (*samsāra*). A clear conception of the dependence of one's own future on oneself (*ekatva*) was another attitude which the Āchārya had to cultivate, together with the separation of all else and the clear idea of the solitude of the soul born alone and passing alone (*anyatva*). Since ignorance of truth, passions, evil propensities and senses lead the mind towards external objects of the world (*āsrava*), sedulous attempts were to be made to redeem the soul from *karmic* matter through right knowledge and self-restraint (*samvara*) and shedding of karma already there, by subduing anger by forbearance, pride by humility, duplicity by sincerity, greed by contentment, sense objects by control of the senses.

Freeing of the eternal spirit from the bonds of eternal matter by asceticism and austere religious practices was thus

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[29] *E.C.* II, No. 141, 258.

the fundamental fact in the life of the Jaina Ācharyas of the Ganga period. He who could not resist his passions and could not endure austerities could commit suicide, for the Jain ascetic was assured of *nirvāṇa* after twelve years of asceticism consisting of very rigid fasts. Of the twelve *pratimas* or fasts that he had to observe, the first seven extended progressively from one to seven months, and were not undertaken during the rainy seasons. Hence they covered a period of nearly nine years. The next three fasts extended to seven days and nights each, while the eleventh and the twelfth were of only one day and one night's duration. The Jaina teachers never washed themselves and some of them were reputed as *maladhārins* [30] or the bearers of dirt, just to illustrate their contempt of worldly habits.

The Śrāvakas or the *bhavyajanas* had also as rigid a duty to perform as their *gurus*, for in Jain society the difference between the training of a layman and that of an ascetic was not one of kind but only one of degree. As a part of his religion he was required to abstain from all thoughts and acts of injury to all living beings, to avoid falsehood and theft in all forms and to wean himself of all sexual appetites and sordid feelings born of an innate and insensate desire for worldly possessions. So even with regard to the duties of the householder, the permanent note which dominated the whole body of prescribed codes of duties was non-injury to all sentient beings (*ahiṁsa*) and an uncompromising series of self-denials.

Several inscriptions mention *pratimas* and *lekhanas* undertaken by Jain *gurus*. Most of them which go back to the seventh and eighth centuries A.D. record the death of men and women by religious suicide or starvation to death by the performance of the vow of *sallekhana* which is thus described in the *Ratna-karaṇḍaka* of Sāmantabhadra: "When overtaken by calamity, by famine, by old age or by incurable disease, to get rid of the body for Dharma is called *sallekhana*. One should by degrees give up solid food and take to liquid food; then giving up liquid food, should content himself gradually

[30] Rice's introduction to *E.C.*, II, p. xxxvii.

with warm water; then abandoning even warm water should fast entirely and thus with mind intent on the five salutations should by every effort quit the body. Firm faith in Jainism, observance of the *aṇu, guṇa, śikṣā vratas* and *sallekhana* according to rules at the time of death—these complete the duties of the householder." Though the taking of life is the greatest sin conceivable to a Jain, an exception was made in favour of the vow of voluntary starvation which was looked upon as the highest proof of that victory over bodily passions which made a perfect Jaina. The inscriptions at Śravaṇa-beḷgoḷa record the steadfastness of those who have fulfilled the vow of *samādhi*,[31] *sanyasana* or *sallekhana* by keeping their minds free, on the one hand from relentings and on the other from impatience for death, and letting their thoughts dwell on those who had conquered the flesh before and had attained the state of the gods, and simply awaiting release by death. A more expeditious and pleasant method of putting an end to one's life was that of *Jalasamādhi*[32] performed by the Chālukya Someśwara and others.

Co-existence of other Religions.

In this period Jainism, Buddhism and Hinduism fought for supremacy but their animosities, rivalries and bickerings did not lead to any violent or active persecution. The Hindu mind has always been prone, to quote *Nīti-vākyāmṛta* of Somadeva, to recognize *Dharma* as the common heritage of all mankind, as particular usages are only special to certain classes or castes, enjoined in his own scriptures bearing on *varṇāśrama-dharma*. This toleration was the accepted principle of the State in religious affairs and was consistent with existing practice and conducive to religious neutrality as a state policy. The kings patronized different sects, heretical and religious, and even took a leading part in religious discussions and disputes, for they liked to hear learned discourses and discussions between savants expounding

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31 *E.C.*, II, Nos. 1, 2, 22, 59, 93, 106, 258.

32 Bhandarkar, *History of the Dekkan*, p. 84.

apparently diverging faiths. The scholastic character of theological discussions, of recognizing the opponent's defeat in argument as the criterion of truth, and supremacy of reason in preference to revelation marked the special feature of the religious history of the Middle Ages.[33]

At the time of Harivarma, the successor of Mādhava II, a Buddhist disputant, Vādi-mada-gajendra, in the pride of his learning affixed to the main door of the palace at Tala-vanapura, a *paṭṭra* (scroll) asserting his claim to be the foremost scholar in logic, grammar and other branches of learning. Then a Brahmin named Mādhava-bhaṭṭa put his pretensions to the proof before the king and when the Buddhist opponent denied the existence of the soul he established its existence and vanquished him. The king being pleased gave the victorious Brahmin the title *Vādībha-simha* and with it the Orekodu village.[34] Mādhava III made grants to Jain temples and Brahmins and Buddhist *vihāras*.[35] Likewise Būtuga or Nanniya Gaṅga (925-960 A.D.) worsted a Buddhist controversialist in what appears to have been an open debate. Buddhism was prevalent in the Dekkan and the south and there were Buddhistic centres of considerable importance on the Dekkan plateau both on the east and the west. The Buddhistic work *Maṇi-mekhalai* refers to Brahmin settlements with their sanctified places for the celebration of sacrifices, large hermitages for the votaries of the Jaina religion, places for the residence and propagation of the Śaiva faith and well-provided garden places for the Buddhists, all as having existed side by side not far from each other. The earlier culture of the Dekkan between 225 B.C. and 225 A.D. perhaps took a definite shape primarily under Buddhistic stimulus and emerged into the new Brahmanical culture of the post-Śāta-vāhana period. The rule of the Bṛhatpalāyana and Śālaṅkā-yana dynasties (275 A.D.—450 A.D.)[36] was marked by the

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[33] C. V. Vaidya: *History of Mediæval Hindu India*, Vol. I, p. 109.

[34] *I.A.*, VIII, p. 212.

[35] *Mysore Archæological Report*, 1910, p. 27, Melkote grant.

[36] Pargiter, *Indian Historical Tradition*, p. 237.

revival of Brahminism and the resuscitation of Sanskrit language and literature. The Vākāṭakas and Viṣṇu-Kuṇḍins also gave an impetus to this rising tide of Brahminism, so much so that the Āndhradeśa, Banvāsi and Gaṅgavāḍi were gradually lost to Buddhism and came within the sphere of the Gupta religious and cultural sway.[37]

Buddhism, which continued to be one of the leading religions in the Saṅgam period,[38] declined in the age of Nāyanmars and Āḷwārs. Sambandar (seventh century A.D.) moved from place to place, from Bodhimangai in Coḷamaṇḍalam to Negapatam and other colonies, held disputations with the Buddhists, defeated and converted them to the Śaiva creed. Māṇikkavācakar relinquished the office of a minister to pursue the quest of truth, met the Buddhist disputants in a great conference at Chidambaram and there miraculously defeated and secured their conversion to Śaivism. Tirumalisai, Toṇḍaradipoḍiyāḷwār, Tirumaṅgai Āḷwār, Nammāḷwār also among others, realizing the futility of endless religious discussions as well as the need for devotion to one Supreme Being, engaged themselves in regular missionary work, and carried on a relentless crusade against all heretical sects, in order to curb their disintegrating influence in the Hindu fold.[39]

Buddhism did not take root in Gaṅgavāḍi, eclipsed by Jainism which was more tolerant of ritualism. Besides it lacked the political influence that the other religions possessed in royal households. Buddhism also became intensely idolatrous like Hinduism and Jainism, the veneration for a dead Teacher passing into the worship of a living saviour.[40] Religions in

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37 K. R. Subramanian, *Buddhistic Remains in Āndhra*, p. 94.

38 The accounts of Fahien and Hiuen-Tsang relating to (1) the religious toleration of the Hindu emperors, (2) the splendid rock-cut monasteries situate 200 *yojanas* to the south of Benares in the Dekkan, (3) the early members of the Pallava dynasty having Aśokavarman as their mythical ancestor and professing Buddhism, and (4) Pāṇḍya and Coḷa people having frequent communication and marriage connections with the people of Ceylon, evidence the great influence and power of Buddhism. (*Imperial Gazetteer of India,* Vol. VII, p. 2; *I.A.*, XL, p. 213.)

39 *Buddhistic Studies*, p. 692.

40 V. A. Smith, *Oxford History of India*, p. 134.

India, both Āryan and non-Āryan, seem to have conspired in evolving idolatry. Worship of naked standing idols of Tīrthaṅkaras and superstitious beliefs about the potency of images expressed in the adoration of idols and erection of temples and statues of Tīrthaṅkaras and Bodhisattvas, became the order of the day. To Buddha's relics and images were attributed superhuman powers, as to Jain and Hindu gods; and ascetics also were believed to attain miraculous powers by the practice of austerities. The worship of different deities developed new rules and rituals and new philosophies and these were embodied in the *āgamas* which gradually assumed precedence even over Vedic rules and rituals.

While Buddhism gradually became extinct in Gaṅgavāḍi by the preponderance of Jainism, Brahminism with its remarkable assimilative power, strengthened itself by absorbing the ethical aspect of those two religions. Besides it enjoyed preferential treatment under the Gaṅga kings though they were of Jaina persuasion. The introduction of Brahmins into Sthānagundūr by the Kadamba king Triṇetra from Ahicchatra-agrahāra, the admission of Brahmins into the Pallava country by Mukkaṇṭi and the devotion of Viṣṇugopa during the same period to the worship of Brahmins and the tradition of his having lost the Jain tokens which were heirlooms of his house, are evidences indicating the general public recognition of Brahminism in the south. Mādhava and Harivarma are represented as devoted to the worship of the *gurus*, cows and Brahmins. Taḍaṅgala Mādhava is described as the reviver of donations for long ceased festivals of the gods and Brahmin endowments. Avinīta, Durvinīta, Śrīpuruṣa and Mārasimha are mentioned in copper-plate grants as maintaining, like Manu, the castes and religious orders of the south and making large grants of villages to the Brahmins. With such patronage from the royal families and the people, we notice that Brahminism continued to preserve its old Vedic rites and sacrifices[41] along with the worship of other native gods, who were exalted to the Vedic pantheon.

41 *E.C.*, VII, SK, p. 178; *ibid.*, V, Belur, p. 121; *ibid.*, IX, Kolar, p. 63, GD, p. 48; *ibid.*, V, AK, p. 17.

The practices of some devotees of Śiva were almost staggering and their beliefs strange.[42] There were the Pāśupatas, sometimes called Māheśvaras, who extolled Śiva as the Almighty, wore the marks of sacred ashes on their persons and worshipped the image or phallic emblem of the deity.[43] Some cut off their hair, others made it into a top knot ; some went about naked and smeared themselves with ashes, but all persevered in austerities to seek release from mortal existence.[44] Some believed in a set of demons who were the followers or companions of Śiva and who were to be propitiated by human sacrifices or by oblations of the flesh of the dead. The Kāpālikas worshipped Bhairava, wore garlands of skulls, offered sacrifices of animals and human beings, feasted on flesh and wine and worshipped women and, at the same time, recognized equality of all classes of people including the *pañcamas* in the act of divine worship. Many stories are current which testify to the strange superstitions of the Śaiva cult and their prevalence all over Gaṅgavāḍi. The *tāntric* Śiva worship and Caṇḍikā worship seem to have originated in the south among the Āndhras and the Dravidians who were always spoken of as the chief priests in these rites.[45] Śaivism in Gaṅgavāḍi, however, was qualified Monism,[46] which abhorred the bloody sacrifices and revolting practices of the Kāpālikas. It regarded Vedas and Āgamas as its scriptures, the former being intended for the twice-born and the latter for all. Lakulīśa Pāśupatas or Kālāmukhas exercised considerable influence in Gaṅgavāḍi in the ninth, tenth aud the following centuries. Inscriptions also refer to other orthodox and heretical sects which adhered to their doctrines and lived in amity with the followers of other religions. Kūrcakas, a community of naked monks,[47] Nirgatas[48] and Goravas, a set of Śaiva ascetics like the

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42 C. V. Vaidya, *Mediæval Hindu India*, Vol. I, p. 104.
43 Fleet, *Gupta Inscriptions*, p. 165.
44 *Yuan Chwang*, Tr. Watters, Vol. I, pp. 296 and 331 ; Vol. II, p. 47.
45 C. V. Vaidya, *Mediæval Hindu India*, Vol. I, p. 104.
46 *Sarvadarśanasaṅgraha*, Tr. Cowell and Gough, p. 105.
47 *I.A.*, Vol. VI, p. 25.
48 *Ibid.*, Vol. VII, p. 38 ; *E.I.*, Vol. XII, p. 290.

Pāśupatas; Atharva[49] and Kashmir Brahmins professing Śaivism; Yapaniyas,[50] a Jain unorthodox sect who had the appearance of the Digambaras but followed the ceremonial ordinances of Śvetāmbaras; and Lokāyatas,[51] an atheistical sect following the doctrines of Cārvāka—these were some of the minor religious sects which, in spite of their differences in dogma and ritual, enjoyed the patronage of kings and people.

The doctrine of *Ahimsā* was another fundamental fact in the religious history of Gaṅgavāḍi. Buddhism and Jainism placed it in the foremost ranks of their tenets. The opponents of *Ahimsā* were chiefly the Mīmāmsakas or the upholders of the old Vedic sacrifice, besides Lokāyatikas and Pāśupatas. Jainism which regarded *Ahimsā* as its cardinal principle spread rapidly among the trading classes and the agricultural population and Jain paṇḍits employed the Sanskrit language in disputations and often defeated the followers of Pūrva-mīmāmsā in them. This proficiency of the Jains in Sanskrit culminated in the twelfth century when Hemachandra, the *Rājaguru* of Kumārapāla, stood as the greatest and noblest exponent of Jainism. With the flourishing of Jainism under royal patronage in Gaṅgavāḍi, and its uncompromising regard for the sanctity of animal life, animal sacrifice fell into abeyance—and along with it, naturally, animal food and drink. When Hiuen Tsang visited India, the prohibition of animal slaughter had become so strong that the flesh of oxen, horses and elephants were entirely forbidden and those who ate such food became *parayas*.[52]

The doctrine of metempsychosis remained unshaken throughout all the changes in philosophic and religious thought. It was held that the individual soul is fast bound by the power of its own *karma* to continuous births and rebirths and their aim was to free the soul from its mundane fetters by means of the three jewels, Right Faith, Right Knowledge and Right Action.

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49 *E.I.*, IV, p. 338.
50 *E.C.*, XII, Gb. 61.
51 *E.C.*, VII, Hl. 23.
52 Watters, *Records*, Vol. I, p. 178.

This belief was utilized to inculcate high principles of morality. It is not improbable that the punishment for sin and the reward for merits overtaking the soul in the next life made the society highly moral earning the testimony of foreigners as to its honesty, justice and truthfulness.

Decline of Jainism

The decline of Jainism in South India was early and sudden. The opposition came from the revival of Śaivism and its powerful preachers by about the eighth and the ninth centuries. It lingered on till the end of the twelfth century in the Karṇāṭaka where it was professed and encouraged by the people. But still its influence considerably waned after the tenth century owing to inherent and adventitious causes. Corruption gradually crept in by their contact with people of various customs, methods and practices. Its original purity was tainted by the introduction of undesirable changes, and the religion which started with the condemnation of the rituals ended by becoming as ritualistic as Brahminism. Every relaxation of the old thorough-going position which, welcomed and supported by the converts from other faiths, only aggravated weakness in the movement for reform. Ideas ceased to grow, scholastic learning alone received rewards and recognition and there was no longer any spirit of change and progress anywhere to counteract the growing decay. Even the old ideal of life, the salvation of the *Arhat* to be won in this world by self-culture and self-mastery, was clouded by punctilious observances of all the ceremonial ordinances of the faith and pursuit of the straightest path of orthodoxy. The code of discipline, abstinence and morals was far too stringent and austere for the large number of monks and *bhavya-janas*.

The adoption of Sanskrit to express philosophical and religious ideas enshrined in their scriptures showed the extent to which Brahmin thought was penetrating into the growth of Buddhism and Jainism. Pāḷi bore an increasing admixture of Sanskrit after the second century A.D. The change in the form of expression connoted a subtle change in thought.

When the Mahāyānists and Jains re-stated their doctrines in terms of Brahmin philosophy, the change was complete and gave away the logical position of their founders preparing for a religious reaction in favour of orthodox Brahminism and Śaivism which was accelerated by the trend of political events also.[53]

The cult of *bhakti* embodied in the revival of Śaivism and Vaiṣṇavism of the seventh and eighth centuries was a reaction against Vedic exclusiveness, Jaina asceticism and Buddhistic moralism, and it provided the saving priest or preceptor as an essential factor to attain salvation. To secure the required ebullition of emotion, visits to places of holy reputation, acts of memorial service in temples and the pouring out of one's heart in verse and dancing were introduced. These changes in Hinduism considerably increased its influence and secured the adhesion, loyalty and devotion of all those who were in the Jaina fold and were eager to expose to the world the inconsistency between the life led by their teachers and the beliefs to which people now adhered. If Sambandar brought about the downfall of Jainism in the Pāṇḍya Kingdom, Appār drove the Jains from the Pallava country.[54] The rise of the Śaiva saints and the Vaiṣṇava Āḷwārs and their intensive and active propaganda against the Jains, the triumphant disputations and successful peregrinations throughout the Dekkan and the north of the great Advaita philosopher Śankara and Māṇikkavācakar and the establishment of mutts and organizations in important centres of Śaiva and Vaiṣṇavite persuasions, all effectively removed Jainism from South India by about the latter half of the ninth century.

The Coḷas who came to power at the end of the tenth century were great devotees of Śiva and used their political power for the suppression of Jainism. The statues of sixty-three *nāyanmars* in the Coḷa temple, and the paintings of the bloody episodes in the *mantapam* of the Mīnākṣi temple are a

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53 Havell, *Āryan India*, p. 81.

54 Ramaswamiengar and B. Seshagiri Rao, *Studies in South Indian Jainism* p. 66.

testimony of Rāja-rāja Coḷa's predilection for Śaivism and bitter hostility to Jainism. If Jainism suffered great vicissitudes in its fortunes in the south owing to the active hostility of Śaivism, it recovered remarkably during the same period in Karṇāṭaka because of the influx of Jain population which migrated to Mysore unable to withstand Śaivite inroads into their religion in the south. Śravaṇabeḷgoḷa, Maleyur and Humcha *mathas*, the last one founded by Jinadatta Rāya, all became their stronghold and the following three centuries witnessed the acceptance of Jainism by the Cāḷukyas and Rāṣṭrakūṭas like the Gaṅgas and the extension of generous patronage in the form of grants to Jain temples and *sādhus*. But the fall of the Rāṣṭrakūṭas, bulwarks of the *Jina-dharma* in the first quarter of the eleventh century and the ascendency of the Western Cāḷukyas under Taila and others who were devout Śaivites led to the active persecution of Jainism after this period. If the traditions are to be believed, Jain statues and idols in the *bastis* were thrown away and the Purāṇic gods were substituted.[55] The Kālacūri rule which followed the rule of the Cāḷukyas in the last quarter of the twelfth century in spite of its being a religious movement in favour of Jainism could not stem the returning tide of Śaivism, the Lingāyat schism under Basava.

In Gaṅgavāḍi, Jainism dominated the life and thought of the people as long as the Gaṅgas ruled. The fall of the Gaṅga kingdom of Talkāḍ in 1004 A.D. and the wide conquests and temporary domination of the Coḷa kings bitterly hostile to the Jaina faith and reputed to have destroyed Jaina temples and monasteries, and the fall of the Rāṣṭrakūṭas were a cataclysm to Jainism. The disappearance of the two great dynasties did not, for the time being, affect the integrity of the Jain religion, for, the leaders of the community in the period of the interregnum before the foundation of Hoysala power were themselves Jains and actively encouraged the construction of Jain temples and *bastis*. The revival of the Kālāmukha Śaivas in the eleventh century, the probable

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[55] *Ibid.*, p. 112.

change of faith of Vikramāditya VI, the greatest ruler of the century, the revival of Vaiṣṇavism and the conversion of Hoysala Viṣṇuvardhana to Vaiṣṇavism completely alienated the kings from the austere teachings of the Jains. Losing support of the kingly family in Gaṅgavāḍi, persecuted by the Coḷas in the Tamil land, and displaced by the Lingāyats in the Southern Mahratta country, Jainism naturally succumbed in South India finally. Still it lingered on for two more centuries, but the rise of the powerful kingdom of Vijayanagar, standing as the champion of Hindu civilization and culture and a bulwark against Muslim aggressions, completely relegated to the background Jainism which had for a long time held a pre-eminent position in Mysore. Under-nourished and under-fed, for want of popular and royal support, Jainism lost much of its importance and sought refuge in a few of its original and well-known centres where once Jain *sanghas* had flourished and constituted the nucleus of a great and active propaganda.

N.B.—Q.J.M.S., Vol. XXIV, p. 55, ll. 9-10, for *Śabdamaṇidarpaṇa* read *Śabdānuśāsana*; p. 57, l. 9 from the bottom, for Nāyanars read Nāyanmars.

TWO DRAVIDIC PROBLEMS

By L. V. Ramaswami Aiyar, M.A., B.L.

(*Continued from Vol. XXIV, No. 1, p. 33*)

II. The Kannada Variants *kem-*, *kis-*, *kecc-* (red), etc.

The existence in Kannaḍa of the series of variants

kem-, *kis-*, *kecc-* (red),
bem-, *bis-*, *becc-* (hot),
pan-, *pas-*, *pacc-* (green),

of which each class occurs in conditions defined elaborately by all the old Kannaḍa grammars (*Bhâṣâbhûṣaṇa*, *Śabdasmṛti*, *Śabdamaṇidarpaṇa* and *Śabdânuśâsana*), raises an interesting problem which is significant not only from the exclusive view-point of this dialect but also from the general standpoint of Dravidian in as much as the same variations of these bases exist in other Dravidian languages.

The oldest Kannaḍa grammar, *Bhâṣâbhûṣaṇa*, describes in Sûtras 152, 153 and 154 that *-cc-* of *kecc-ane* (red), *becc-ane* (hot) and *pacc-ane* (green) is replaced by *-m-* before consonants in *samâsas*, that in some cases *-s-* may occur in the stead of *-m-*, and that in some contexts *-e-* of the first two forms may appear as *-i-* (as in *kisu sañje*), and as *ê* (as in *kês-uri*).

Sûtra 52 of *Śabdasmṛti* describes the same changes thus:

paccaneyum keccaneyum |
beccaneyum-enippa śabdadantakkakkum ||
beccantire matvam kela- |
riccayipar svantamumanikâraitvamum ||

Sûtra 182 of *Śabdamaṇidarpaṇa* runs thus:

janiyisugum paccane ke- |
ccane beccanegaḷa cakâradoḷ matvam, ke- ||
ccane-y-âdige catvam; mê- |
ṇanitara matvam sukâram; etvakkitvam ||

This sûtra describes that

(i) *-m-* appears for *-cc-* in *pacc-ane*, etc.;

(ii) the initial *k-* of *kecc-* may change to *c-* (after *kecc-* changes to *kem-*) ;

(iii) occasionally *-su-* may stand for *-m-* in such words ; and

(iv) *-i-* instead of *-e-* may appear [in *kes-* and *bes-* derived according to (iii) above].

The rules become fully clear from the illustrations given by the earliest commentator :

(i) For a nasal (described as *-m-* in the sûtra, represented in writing by a *bindu*) before consonants in *samâsas* : *pan-daḷir* (green shoot), *beṅ-gadir* (hot ray), *keṅgoḍe* (red parasol).

(ii) For the change of *kem-* to *cem-* :—

Cen-deṅgu (red coconut-tree), *cem-bon* (red gold), *ceṅ-gôl* (red rod).

(iii) For *-su-* instead of *-m-* :—*kes-uri*, *kes-aḍakke*, *kisu-gal* (red stone), *bisu-gadir* (hot ray), *bisu-nîr* (hot water).

(iv) For *-i-* instead of *-e-* :—*bisu-nîr* (hot water), *kisu-gal* (red stone) ; [this change, of course, does not affect the word for ' green ' since it does not have a radical *-e-*].

The illustrations make clear that

(i) the nasal appears (in the stead of *-cc-*) before consonants in *samâsas* and not before vowels in which case *kecc-*, *pacc-*, *becc-* are retained, generally speaking ; (for exceptions, see below) ;

(ii) the change of the initial *k-* >*c-* of the word for ' red ' is limited to the variant with the nasal ;

(iii) *-su-* may occur before words with initial consonants and before a series of old words like *uri* with initial vowels.

Sûtras 341, 342 and 343 of *Śabdânuśâsana* relating to this topic, taken along with their prayogas and vyâkhyas, also describe these changes in detail.

Sûtra 341 indicates that *-m-* appears before consonants in *samâsas*, instead of *-cc-*, after *-ane* is dropped in *keccane*, *paccane* and *beccane*.

Sûtra 342 mentions and illustrates the change of *kem-* to *cem-*.

Sûtra 343 states that *-isu-* optionally occurs before consonants and words like *uri*, instead of *-em-* in *kem-* and *bem-*; the *prayoga* gives instances like

bisu-nîr beside *ben-nîr* (hot water),

kisu-sañji beside *keñ-jañji* (golden-coloured evening),

on the one hand, and illustrations like

kês-uri beside *ken(n)-uri* and *kecc-uri*,

bês-uri beside *ben(n)-uri* and *becc-uri*.

Sûtra 343 of *Śabdânuśâsana* does not mention the change described here, as affecting the word for 'green', though (as we have seen above) the sûtras of *Bhâṣâbhûṣaṇa*, *Śabdasmṛti* and *Śabdamaṇidarpaṇa* cannot be said to have excluded the application of the rule of *-su-* for the word for 'green'.

The probable reason why Sûtra 343 and its *prayoga* leave out the word for 'green' is that the Sûtra has embodied two different changes, one of which cannot affect the word for 'green'. What the sûtra describes is that *-em-* may optionally appear as *-isu-*, and this would relate not only to the variation of *-m-* and *-s*, but also to the variation of the radical vowel *-e* and *-i-*; and this latter change cannot possibly affect the word for 'green' as its radical vowel is *-a-* (*pacc-*, *pan-*, *pas-*).

The *prayoga* to Sûtra 343 makes clear what exactly words like *uri* (*uryâdi*) are; it also distinguishes how the forms with *-s-* can appear only before initial vowels of the *uryâdi* class, and points out that if the second constituent of the *samâsa* is a word (with an initial vowel) outside the *uryâdi* class, then forms with *-s* are not tolerated; on the other hand, the appropriate forms before words with initial vowels other than the *uryâdi* group, would be *kecc-*, *becc-* and *pacc-*, as mentioned in the *prayoga* to Sûtra 343.

There is yet another point deserving of notice. Illustrations like *bennuri* and *beccuri*, beside *bêsuri* in the *prayoga* to Sûtra 343, show that, so far as the *uryâdi* group is concerned, all the three variant types (*becc-*, *ben-* and *bes-*) may be used, while before words other than the *uryâdi* group, the type with *-cc-* alone could be used since the type with the nasal is

excluded by the *prayoga* to Sûtra 341 [*vyañjana iti kim* ? *kecc-ôle*] and the type with *-s-* is excluded by the explanation in the *prayoga* to Sûtra 343 : *uryâdiṣviti kim ? kecc-âne.*

Thus we arrive at the following scheme on the basis of all the relevant Sûtras in the grammars :—

Type with nasal	Type with *-cc-*	Type with *-s-*
(i) Before consonants. (ii) Before *uryâdi*.	Before all words with initial vowels, including the *uryâdi* group.	(i) *-s-u* before consonants. (ii) Before *uryâdi*.

The following points may also be recorded here preliminarily, the discussion relating to them being reserved for a subsequent part of this essay :—

(*a*) *-ane* appearing in *keccane*, etc., is a qualificatory ending with an adverbial force, appearing not only in these words but in many other Kannaḍa words also.

(*b*) What is described as *-m-* in the Sûtras is only a *nasal* sound, transcribed with the *bindu* but really evaluated as a *varga* nasal, the character of which would depend upon the consonant following, while before *uryâdi* it is lengthened *n*.

(*c*) The alternation of the radical vowels in certain types of the words for 'red' and 'hot' (particularly in Kannaḍa) is a peculiar feature that affects a large number of words of all the south Dravidian speeches.

(*d*) The *uryâdi* group is constituted (according to the *prayoga* to Sûtra 343 of *Śabdânuśâsana*) of the following ancient nouns :

uri (burning, flame)
akki (rice)
ôḍu (shell)
eṇṇe (oil)
aḍake (nut)
ugur (nail)
aṇil (squirrel)

Table of parallel Instances from other Dravidian Speeches.

	KANNAḌA	TAMIL	TELUGU	TUḶU	KURUKH	BRÂHÛI
			'RED'			
Type I with nasal	*kẽñ-jañji*, *ceñ-jañji* (golden evening) *ken-daḷir* (red shoot) *kem-bon* (red gold)	*śeṅ-gadir* (red ray) *śem-bon* (red gold) *śeṅ-gaḷam* ('red field' =battlefield) *śen-dâmarai* (red lotus)	*keṅ-gêlu* ('red hand,' palm of hand) *kẽñ-jaḍalu* (red hair) *ken-dâmara* (red lotus) *seṅ-gâvi* (red colour) *śeṅ-galuva* (red water-lily)	*keṅ-gaṇṇu* ('red eye,' sore eye)	*x̃ēs* [Note the nasalized vowel!]	......
Type II with *-y-*	.....	*śêy* (redness) *śêyân* ('red one'= Siva)	......	....	....	....
Type III with *-s-*	*kisu-sañji* (golden evening) *kisu-gal* (red stone) *kês-uri* (red flame)	......	......	......	*x̃ēs*	*xis-*
Type IV with *-cc-*	*kecc-ôle* (red palm-leaf)	*kiccu* (fire)	*kiccu*, *ciccu* (fire)	*kiccu*	*cicc-* (fire)	......
			'GREEN'			
Type I	*pan-daḷir* (fresh young leaves) *pan-dale* ('young head' 'newly decapitated head')	*paiṅ-gâi* (green or unripe fruit—*cf.* Mal. *paiṅṅa* (unripe arecanut) *paim bon* (excellent gold)	......	......	......	......
Type II with *-y-*	*payir*	*payir* (greenness) *pai-ṅ-gây* (green fruit)	*payiru* (growing corn) *payaru-ceyy* (to cultivate)	*pairu* (growing corn)	......	*bai* or *bay* (green grass fit for grazing)
Type III	*pasu-gûsu* (young child) *pasu-ṅ-gari* (green leaf of palm) *pasi* (greenness) *pasur* (greenness)	*pas-a-* (to become green) *pasappu* (greenness)	*pasaru* (green) *pasimi* (greenness or yellowness)	*paj-iræ* (green leaf) *pajiru* (green grass)	......	*cf.* *posun* (yellow)—for the meaning, *cf.* Tel. *pasimi* which means 'yellowness,' beside 'greenness'
Type IV	*pacca-guppasa* (green bodice) *pacce-dôraṇa* (festoon of green leaves)	*paccai* (greenness)	*pacca* (green) *kappu pacca* (dark green) *tella pacca* (light green)	*pacca*	......	......
			'HOT'			
Type I	*ben-nîr* (hot water)	*veṅ-gaṇ* ('hot eye', jealousy) *vẽñ-jinam* (hot anger)	*vẽgu* (to be hot)—[Note the half nasal]	*ben-nîr* (hot water)	......	......
Type II	*bêy-* (to be boiled)	*vêy-*(to be hot) *viyar-vai* (perspiration) *veyyil* (sunshine)	*vêy-*	*bêy* (to be boiled)	*bi"i-* (to be cooked)	......
Type III	*bisu-nîr* (hot water) *bisil* (sunshine) *bês-uri* (hot flame)	Mal. *veśarpu* (perspiration)	......	*besi-* (to get hot) *bisi* (heat, warmth of the sun)	......	*bis-* (to be cooked)
Type IV	*beccane* (hotly)	*vecc-ena* (hotly) *veccu-veccena* (hot as a swaying flame)	*vecca* (heat) *veccana* (heat)	*becca* (hot, heat) *beccana* (warmth)	......	......

The question of the inter-relationships of the variant endings of these forms does not admit of a ready and easy solution in as much as the conditions that governed their origin presumably operated at a very early common stage in the history of these speeches in all of which representatives of each class and group occur. Nevertheless, the problem cannot be burked by the Dravidist in view of its importance in the reconstruction of old bases of this kind. The perspectives suggested below are based on a consideration of collateral facts and probabilities.

Type I with the Nasal

I have elsewhere[1] dealt with the different contexts in Dravidian, in which nasals are found prominently before plosives. As we are here concerned with one special type of such nasals with which we may compare the nasals of Type I of the words for 'red', 'green' and 'hot', I would content myself with discussing this type alone here.

A most conspicuous group of *samâsas* in the cultivated languages of the South shows *varga* nasals cropping up before initial plosives (and *m* and *n*) of the second constituents of the *samâsas*.

Tamil	Kannada	Telugu
(1) *iḷa-* (young, tender) *iḷaṅ-gadir* (tender ray)	...	*lê* [*n*]- (young, tender) [aphæresized, accent-modified form of *eḷa-* < *iḷe*]

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[1] I would briefly indicate the main headings here :—

(i) Verb-extension particles and the past ending *nd* of what I have described as non-Kârita (including Intransitive) verbs.

(ii) The nasal appearing in different particles described as *śâriyai* in various Sûtras of the section on Uyirmayaṅgiyal of *Tolkâppiyam*, *Eḻuttadigâram*. [See Sûtras of Puḷimayaṅgiyal].

(iii) In Kannaḍa the nasal mentioned in Sûtras **379**, **380**, **381** and **384** of *Śs.*, the nasal mentioned in Sûtras **180** and **223** of *Śmd*.

(iv) In Telugu, the nasal in types like (i) *sogasu-n-danamu*, (ii) *ciguru-ṅ-gaidavu*, (iii) *tella-n-danamu*.

	Tamil	Kannaḍa	Telugu
	iḷaṅ-gât't'ru (mild wind)		*lê-*[*n*]*- gommu* (tender shoot)
(2)	*pal̤a-*(old) *pal̤a-m-borul* ('old substance', God) *pal̤a-ṅ-gaṛi* (old curry)	...	*prâ*[*n*]- (old) *prâ*[*n*]*-jaduvu* (old education)
(3)	*uḍa-*(joining) *uḍa-m-baḍi* (agreement) *uḍa-ñ-jâvu* ('death with husband', *sati*)	*oḍa-n-*(together) *oḍambaḍi* (agreement)	*oḍa-n* *oḍãbaḍi*
(4)	*pi*[*n*]- (behind, etc.) *pi-ṅ-gâl* (hind leg) *pi-m-bakkam* (back part)	*pi-*[*n*]-(behind) *pi-ṅ-gâl* (hind leg) *pi-m-bagal* (latter part of day) *pi-m-bol̤tu* (setting sun)	...
(5)	*mu*[*n*]- (front)	*mu*[*n*]	*mu-*[*n*]
(6)	...	*be-*[*n*]- (back) *be-n-dogal* (back skin)	*ve-*[*n*]- *ve-m-baḍi* (back part)

(ii) A similar *varga* nasal occurs in Tamil-Malayâḷam *samâsas* formed with a number of other *guṇavacana* bases; this nasal is not found in similar circumstances in speeches other than Tamil and Malayâḷam; but the circumstances in which the nasal crops up in Tamil-Malayâḷam, appear to be the same as in the common instances shown above.

kuṟu[1]-(short)→ *kuṟu-ṅ-gâḍu* (underwood); *kuṟu-ṅ-gâlu* (short leg); *kuṟu-m-baḍi* (small stile), etc.

neḍu-(long, tall)→ *neḍu-ṅ-gâlam* (long period); *neḍu-m-bura* (tall shed).

kaḍu-(hard, severe)→ *kaḍu-m-bagal* (broad daylight); *kaḍu-ṅ-gaṇ* (cruelty < 'severe eye'); *kaḍu-m-baśi* (excessive hunger), etc.

koḍu- crooked→ *koḍuṅ-gaṇ* (evil eye); *koḍuṅ-gây* ('crooked fruit' > cucumber); *koḍuṅ-gât't'ṟu* (violent wind).

karu (dark)→ *karu-ṅ-gaṇṇi* (black-eyed woman); *karu-m-bon* (iron), etc.

It may be noted that all these epithets have a short radical vowel and that all of them are *guṇavacana* words denotative of quality.

Now, Type I appears to be like (i) and (ii) above. They are *guṇavacana* words, they have short radical vowels, and they incorporate a nasal in *samâsas* before the initial plosives of the second constituents of *samâsas*.

We have also to note that this class of *samâsas* with *guṇavacana* constituents is not limited to Tamil; for, though the *samâsas* in (ii) above have no counterparts with nasals in Telugu and Kannaḍa, all *samâsas* of (i) above are represented in these dialects by similar compound words with nasals.

We have therefore to consider that the nasal of Type I of the words for 'red', 'green' and 'hot' is of the same character and origin as that of the *guṇavacana samâsas* mentioned above.

What probable origin could be ascribed to the nasal? The problem does not admit of an easy explanation. Caldwell says (p. 215 of his *Comparative Grammar*) that "*paśum*-, *paim*- (of Tamil) is evidently derived from *paś*-, the crude root with the addition of *um*, the sign of the aoristic

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[1] The principle holds good for all these bases in Malayâḷam also: *cf.* the miscellaneous Sûtra of the old Malayâḷam grammar, *Lîlâtilakam*, Third Śilpa: *śeṣam prayogât jñeyam*. Illustrations like *neḍu-ṅ-kamuku* (tall arecanut tree), *koḍu-m-pâmbu* (cruel snake), *peru-n-teruvu* (big street) are given under this Sûtra.

future by means of which it becomes an aoristic relative participle" ; he similarly explains words like *perum*-, etc.

Whether Caldwell's outlook is the right one, it is difficult to say. Of one thing we can be more or less sure: the nasal in these *samâsas* is not an organic part of the base of the *guṇavacana* words in view of the fact that the nasal crops up only before initial plosives (or affricates) of the second constituents in *samâsas*.

Perhaps, the question of the origin of the nasal here is bound up with some at least of the other classes of nasals before plosives. The question appears to be a prehistoric one.

Types II and III

We have already seen that -*y*- appears after the bases of words denoting 'red', 'green' and 'hot' in the following forms:—

1. Tamil *śêy* 'red'.
2. Tamil *pay* 'green', Kannaḍa *payir* 'green corn', Telugu *payir*, Tuḷu *payiru*.
3. Tamil *vêy*- 'to be hot', Kannaḍa *bêy*-, Telugu *vêy*-, Tuḷu *bey*-.

Again, forms with -*s*- for these words occur in the following speeches :—

1. 'red'→ Kannaḍa, Brâhûi, Kuru*kh*.
2. 'green'→ Kannaḍa, Tamil, Telugu, Tuḷu.
3. 'hot'→ Kannaḍa, Malayâḷam, Tuḷu, Brâhûi, Kuru*kh*.

-*y*- and -*s*- are related ; which of the two is primary is not determinable with the help of existing materials ; for some perspectives, *cf.* my paper in *JORM*, April 1932.

Type IV

For the -*cc*- of this type I would suggest a phonetic origin similar to that -*cc*- of the following :—

Tamil *kâcc*- (to heat) < *kây-t(t)u* where -*t* is a causal particle

,, *ôcc*- (to throw) < *ôy-tt*-

,, *pâycc*- (to fling) < *pây-tt*-

Tamil colloquial Past stem *vaycc-*, *vay-tt-* (of *vay-* 'to place'), and similar Past stems like, *meycc-*, *kaycc-*, *ê(y)cc-*, *moycc-*, *taycc-* (respectively of *mey-* 'to graze', *kay-* 'to be bitter', *êy-* 'to join', *moy-* 'to gather, as flies or ants', *tay-* 'to stitch').

These analogies indicate that phonetically *-cc-* of Type IV may have been the palatalized resultants of an older *-tt-*.

We know that a number of *guṇavacana* bases of Tamil, Kannaḍa and Telugu do incorporate *-t-*, *-d-* or *-tt-* in final positions :

Kannaḍa	Tamil	Telugu
mellittu (soft)		
taṇṇittu (cold)		
kammittu (fragrant)		
inidu (sweet)	*inidu* (sweet)	
kiṟidu (small)	*śiṟudu* (small)	
kaḍidu (hard)	*kaḍidu* (hard)	*gaḍusu* (hard)
piridu (great)	*peridu*, *periśu*	
	puḷidu (sour)	*puḷusu*

In Kannaḍa the forms are attributive nouns with an adjectival function (see p. 249 of Kittel's *Gr.*). The Tamil and the Telugu instances, however, are mere attributive nouns and are not used adjectivally before nouns.

In origin, the endings are all alike. As Kittel has observed in respect of the Kannaḍa forms (p. 249, *Gr.*) *-d, -tt* are remnants of the old neuter pronoun and *-i-* appearing between the base and *-d, -tt* is probably euphonic.

That *-i-d(u)*, *-i-tt(u)* do not form integral parts of the words has been recognized also by Sûtra 46 of *Śabdânuśâsana*.

These analogies would suggest that in Type IV the characteristic *-cc-* may have to be traced to the palatalization of an older *-tt* of pronominal origin, as in *mellittu*, *inidu*, etc.

Putting all these suggestions together, I would postulate the following scheme of inter-relationship for the endings of the different types of the words for 'red', 'green' and 'hot':

Base

With*-*tt*>-*cc* | With -*y*- or -*s*- [Tam., Kann., Tel., Tuḷu, Mal.] | With nasals before plosives [all dialects of the south.]

Some of the Peculiarities[1] of the Kannaḍa Forms

1. *ane*, the particle appearing after Type IV has an adverbial force in this and other instances :

kammane (fragrantly)
neṭṭane (straightly)
summanē (purposelessly)

Another ending (more common in the common dialect), employed with the same adverbial signification is *age*, as in

kammage cf. -*ga* of Telugu in *kammaga*
neṭṭage
summagē.

This -*age* is clearly an Infinitive participle of *ag*- ' to become', with final -*e* which is described by grammarians as the *sati saptami* particle characteristically associated in Kannaḍa with the Infinitive participle.

But what is -*ane* ?

That it is but a particle which does not form a portion of the base has been recognized by the old grammars, but no suggestion exists in them as to its origin or affiliations. Kittel (p. 169 of his *Grammar*) suggests that "*ane* may be another form of *age*, or belong (especially in *anukaraṇas* which not infrequently are written either with final *ane* or *ene*) to *an*- and *en*- 'to say', and mean 'so that it says'."

This is not conclusive, and the matter has to be pursued further.

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[1] The *Vyâkhyâ* to Sûtra **343** of *Śabdânuśâsana* recognizes the following among other things : (i) -*ane* is an affix-particle undergoing elision (*lopa*) according to Sûtra **333** ; (ii) -*i*- appears as -*e*- in the radicals of Type of our words, according to Sûtra 334 ; (iii) the lengthening of -*e*- in *kês*-, *bês*- is in accordance with Sûtra 335. These suggestions have of course to be interpreted in the light of the evidence furnished by other dialects and of general phonetic laws underlying the changes concerned.

All cases of -*āne*, -*ene*, -*ana* and -*anna* of Kannaḍa may be classified thus:

(1)	(2)	(3)
-*āne* (with adverbial force)	-*ane* or -*ene*	-*anna* (or rarely -*ane*, -*ana* -*âna*)
↓	↓	↓
With *guṇa-vacana* bases: *kammane*, etc.	With *anukaraṇa* words like *dhígilane*, *bommene*, etc.	In North Kannaḍa usage, adjectivally, *e.g.*, *taṇṇanna usubu* (cold sand) *uddana kodalu* (long) *dappane baṭṭe* (thick cloth) *daṇḍâne padârtha*

For (2) above, Tamil offers immediate analogies: Sûtra 356 of *Nannûl* refers explicitly to *accakkuṛippu* and *viraivukkuṛippu* like the following, formed with *ena* which is considered here (I think, rightly) to be the same as *ena*-, the Infinitive of *en*- (to say):—*poḷḷena*

kadum-ena

tiḍuk-ena, etc.

The Kannaḍa -*ane* alternating with -*ene* in (2) above [*anukaraṇas*] may be considered to be the Infinitive of *an*- and *en*- both of which exist in Kannaḍa with the meaning 'to say'.

As for the North Kannaḍa instances in (3) above, Kittel argues that -*anna* is derivable from Kannaḍa *andha*[1] [constituted of *anta*, the Past Relative participle of *an*- 'to say,' and *aha* < *appa*, the Future Relative participle of *ag*- 'to become'"].

We now come to -*ane* of (1) above. Kittel's view that *ane* may be derived from *ag*- 'to become', is not appealing

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[1] -*andha* occurs in epithets like *sundara-(v)-âd-andha* (beautiful) in old texts, and -*anna* is quite likely a descendant of -*andha* (as Kittel observes on p. 248 of his book); it is also probable that -*ana* of adjectival *uddana*, *etc.*, is connected with this *anna* (< *andha*) with the adjectival signification. But how are we to account for the final -*e* of instances like *dappane* used adjectivally in North Kannaḍa? The final -*e* has probably been imported into these forms by analogy from the adverbial *ane*.

because it is difficult to account for the final *-e* according to this view. *âna* in Kannaḍa is an alternative Relative Past participle occurring beside *âda*; this *âna* contains no *-e*. Further, how could an original Relative participle come to express an adverbial signification ?

On the other hand, if we consider that *-ane*[1] is the Infinitive (with *sati saptami* particle *e* of Kannaḍa) of *an-* 'to say', employed with the meaning 'so that it says', the adverbial signification is readily explained.

2. What is usually described (in the old grammars) as *-m* appearing in Type I, is merely a nasal, the character of which varies with the nature of the consonant following: the consonant groups formed with the nasal are *-ṅg-*, *-ñj-*, *-ṇḍ-*, *-mb-*, *-mm-*, and *-nn-*, respectively in connection with *k, c, ṭ, p, m* and *n*.

We have seen above that the precise origin of the nasal in Type I cannot be ascertained; all that we can say at present is that a nasal of this kind varying in character with that of the plosive, affricate, *m* or *n* following, exists in Type I in all the cultivated speeches of the south and is also found reflected in the nasalized vowel of the form for 'red' in Kuru*kh*.

We know that in *samâsas, m* and *n* finals (when combining with plosives or affricates) become *varga* nasals corresponding to the consonants concerned. This is explicitly recognized by Sûtra 80 of *Śabdânuśâsana* for Kannaḍa; and in the main this principle holds good for the other speeches also. *m*+*k*(*g*), for instance, is in none of the southern speeches pronounced as *mg* but always as *ṅg*. The use of the bindu in script (optionally prescribed in the stead of the *samśleṣa* script in the above Sûtra of *Śabdânuśāsana*) being purely "graphic", the actual evaluation of the *varga* nasals should (I think) have arisen at a very early stage.

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[1] With this Kannaḍa particle *-ane* with an adverbial force, we may compare Malayâḷam *-ane* in *poḍunnane* (suddenly), *ceṟuṅṅane* (shortly), *neṭṭane* (perpendicularly) and also Telugu *-ana* in *mellana* (slowness), *grukkana* (suddenly), *eṟṟana* (redness), *paccana* (greenness), etc.

So far as Type I is concerned, we have no means of determining whether the nasal was a "spontaneous" one or whether it was *-m-* or *-n-*. Such being the case, there appears no justification for the view of the old grammarians that the nasal here was definitely *-m*.[1]

3. A radical vowel *-i-* appears more frequently in the Kannaḍa illustrations of Type of words for 'red' and 'hot' than in those of the other dialects. We find that in the other types the radical vowel is, generally speaking, *-e-*.

The relationship of radical *-i-* and *-e-* in these particular instances is part of a larger problem that concerns all the southern speeches. The problem crops up acutely in Kannaḍa in connection with forms like the following, where variants with *-i-* and *-e-* and with *-u-* and *-o-* are found in definite conditions :

piridu	*per- molai*	[Sûtra 334 of *Śabdânuśâsana*]
ugu	*okkam*	[Sûtra 489 of the same]
kuḍu	*koṭṭam*	
old *kuḍu* [new *koḍu*]	*kôḍu*	[Sûtra 490 of the same]
old *kiḍu* [new *keḍu*]	*kêḍu*	

Some of the other dialects show *-e-* and *-o-* respectively for *-i-* and *-u-* of the above old Kannaḍa forms : Tamil *peridu* (big), *okk-*(to fit), *koḍ-*(to give), *keḍ-*(to rot) ; this need not (as I have shown elsewhere) lead to the postulate that there was a 'harmonic closure' (under the influence of closed vowels following) in Kannaḍa. The problem of *-i-* and *-e-* in radical positions affects other words of several dialects, and has to be approached from a more general standpoint.

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[1] The view propounded in the old Kannaḍa grammars [see Sûtra 77 of *Śś.*] is that the old nasal was *m* and that this has changed before vowels to *-n(n)-*, as in Kannaḍa *bennu* (back), *ben-n-uri* (hot flame), *etc.* I have discussed elsewhere the difficulties in accepting this view of an original *m* in such contexts.

ŚRĪ VIDYĀ

Part III—Upasana-Krama

Section (4)—Sri Cakra Puja

BY K. NARAYANASWAMI IYAR

1. Introduction

THE Pṛśnis describe, in the Vedas, the fruit of Śrī Cakra Upāsana as follows :—

यो वै तां ब्रह्मणो वेद । अमृतेनावृतां पुरीं ।
तस्मै ब्रह्म च ब्रह्मा च । आयुः कीर्तिं प्रजां ददुः ॥

Yantras are mystical diagrams drawn on metallic tablets and possessing occult powers. Each goddess has a yantra assigned to her. It is generally placed in the centre of a lotus figure, the bīja of the goddess being inscribed on the pericap and those of the attendant deities on the petals. The substance of a yantra is mantra and that of the mantra is the devata. The relation between a yantra and devata is what obtains between body and soul. It is, therefore, said in the Tantras :—

यन्त्रं मन्त्रमयं प्रोक्तं । मन्त्रात्मा देवतैव हि ।
देहात्मनोर्यथा भेदो । यन्त्रदेवतयोस्तथा ॥

The three features of a yantra are that it is complete in itself; represents a horizontal section and has in the centre the sign of the origin, be it a circle or other figure.

2. Sri Cakra

It is so called as it has the form of Śrī Sundarī (श्रीसुन्दरीरूपत्वात्). It is the king of yantras (चक्रराज). It is a nine-angled figure. According to Candrakalā Vidyā, the angles represent the nine Vyūhas, *viz.*, (1) Kāla (time) including the sun and the moon; (2) Kula (form) comprising things that have form and colour; (3) Nāma (name) consisting of things that have a name; (4) Jñāna (intelligence) being divided into savikalpa (mixed and changeable) and nirvikalpa (pure

and unchanging); (5) Citta (consciousness) comprising (*a*) ahamkāra, (*b*) citta, (*c*) buddhi, (*d*) manas and (*e*) unmanas; (6) Nāda consisting of (*a*) rāga, (*b*) icchā, (*c*) kṛtā, and (*d*) prayatna corresponding to (*a*) parā, (*b*) paśyantī, (*c*) madhyamā, and (*d*) vaikharī; (7) Bindu consisting of cakras; (8) Kalā comprising the fifty letters; and (9) Jīva consisting of souls in bondage. The Tantras say:—

कालव्यूहः कुलव्यूहो नामव्यूहस्तथैव च ।
ज्ञानव्यूहस्तथा चित्तव्यूहस्यात् तदनन्तरम् ॥
नादव्यूहस्तथा बिन्दुव्यूहस्यात् तदनन्तरम् ।
कलाव्यूहस्तथा जीवव्यूहस्यात् इति ते नव ॥

The explanation offered for this grouping is that Ānandabhairava or Mahābhairava is made of these Vyūhas and that M-hābhairava being the soul of the Goddess Mahābhairavī both together constitute one entity. When there is samarasya (community of joy) between them, creation follows. Śāradā Tilaka says:—

शिवशक्तिसंयोगात् जायते सृष्टिकल्पना ।

The female element (Mahābhairavī) predominates in the process of creation, while the male element (Mahābhairava) preponderates in the work of destruction. These Vyūhas are arranged in three divisions, namely, (1) Bhokta (enjoyer) comprising the ninth (jīva) group; (2) Bhogya (objects of enjoyment) consisting of the first (kāla), second (kula), third (nāma), fifth (citta), sixth (nāda), seventh (bindu) and eighth (kalā) groups; and (3) Bhoga (enjoyment) comprising the fourth (jñāna) group.

3. Mythological Account of It

Śrī Cakra or the abode of Tripurasundarī is mythologically described thus. There is an ocean of nectar (सुधासिन्धु) in which there are five celestial trees (सुरविटपि). There is also a row or enclosure of Nīpa or Kadamba trees (नीपोपवन). In its midst is a pavilion made of jewel stones. In that pavilion is a palace made of the wish-giving stone (चिन्तामणिगृह) where lies the great Tripurasundarī on a couch which is Śiva (शिवाकारे मञ्चे) with Maheśāna for its coverlet (परमाशिवपर्यङ्क)

and Sadāśiva for its pillow. Śrī Śankarācārya describes this beautifully in his Soundarya Laharī :—

सुधासिन्धोर्मध्ये सुरविटपिवाटीपरिवृते ।
मणिद्वीपे नीपोपवनवति चिन्तामणिगृहे ॥
शिवाकारे मञ्चे परमाशिवपर्यङ्कनिलयां ।
भजन्ति त्वां धन्याः कतिचन चिदानन्दलहरीम् ॥

Bhairava Yāmala says that the abode of bindu is the ocean of nectar; the five yonis, *i.e.*, Śaktikoṇas in the Śrī Cakra, are divine trees and the grove of nīpa trees symbolises Śiva Cakras. Within that is the wall of gems and inside it is the palace of Cintāmaṇi (baindava). The Śākta Tantras call the vast tract of consciousness an ocean of nectar set in which is the bindu as isle of gems (maṇidvīpa) wherein Supreme Self as Highest Concept is the logical order of the alogical Real.

4. Its Construction

(1) General

(*a*) *According to Vedas.*—The Atharva Veda describes the construction of Śrī Cakra as below :—

अष्टाचक्रा नवद्वारा देवानां पूरयोध्या ।
तस्यांहिरण्मयः कोशः स्वर्गो ज्योतिषाऽवृतः ॥
तस्यां हिरण्मये कोशे त्र्यरे त्रिप्रतिष्ठिते ।
तस्मिन् यद्येकाक्षं आत्मन्वैतत् तद्वै ब्रह्मविदो विदुः ॥
प्रभ्राजमानां हरिणीं यशसा संपरीवृतां ।
पुरीं हिरण्मयीं ब्रह्म आविवेशापराजिताम् ॥

This impregnable city of gods is made of eight cakras (अष्टाचक्रा) and nine triangles (नवद्वारा). In it is a gold castle which is celestial and luminous. Within it in a triangle (त्र्यर) and three dots (त्रिप्रतिष्ठित) is an eye. Those who know Brahman know that it is the Ātman. Brahman has entered this invincible, resplendent, renowned and golden city.

(*b*) *According to Tantras, etc.*—Śrī Cakra is made of nine triangles, one within another, till the central bindu is reached. Of these triangles, four have their apexes pointing upwards (Śrīkaṇṭhas or Śivakoṇas) and five have their

apexes pointing downwards (Śivayuvatis or Śaktikoṇas). The central triangle signifies the mūla prakṛti and the other eight denote Avyakta, Mahat, Ahamkāra and five tanmātras which are both prakṛti and vikṛti. These nine triangles give rise to forty-three small triangles which, with the bindu, make forty-four (catuścatvārimśat). Around these are a lotus of eight petals (vasudaḷa), a lotus of sixteen petals (kalāśra), three circles (trivalaya) and three squares (trirekha). Thus is the construction of the abode of Devī (Śaraṇa-koṇas). Śrī Śankarācārya describes it in his Soundarya Laharī thus :—

चतुर्भिः श्रीकण्ठैः शिवयुवातिभिः ।
पञ्चभिरपि प्राभिन्नाभिः शंभोः ॥
नवभिरपि मूलप्रकृतिभिः ।
चतुश्चत्वारिंशत् वसुदळ कळाश्र ॥
त्रिवलय त्रिरेखाभिः सार्धं ।
तव शरणकोणाः परिणताः ॥

The above-said forty-four angles (one bindu and forty-three triangles) arrange themselves in six figures as below :—

(1) The bindu in the centre ;
(2) a triangle around (1) ;
(3) a figure of eight triangles outside (2) ;
(4) a figure of ten triangles around (3) ;
(5) another figure of ten triangles outside (4) ; and
(6) a figure of fourteen angles around (5).

These six figures, together with the above-named three figures, *viz.*, (1) a lotus of eight petals, (2) a lotus of sixteen petals, (3) a set of three circles, and (4) a set of three squares, complete Śrī Cakra.

(2) Geometrical Explanation

Geometrically, the dot or point represents the monad and the eye (point prolonged) the dyad. The triangle signifies the triad Being, Intelligence and Bliss; Static, Dynamic and Ideal ; Knower, Knowing and Known ; or Actor, Acting and Action. A square stands for four elements earth, air, water and fire or four seasons of heat, cold, moisture

and dryness. Hexagon is made of two triangles and is a symbol of polarisation, *i.e.*, action and reaction or inhalation and exhalation. Octagon is a double square and signifies balance (equilibrium) or four causes with their effects. Three-fold outer circle represents subjective, noumenal and ideal cosmos. Outer squares symbolize manifested and objective cosmos mystically called a city four square (bhūpura).

(3) Division of Figures into Siva and Sakti

(*a*) *Their Description.*—In Lalitā Triśati Stotra, Bhagavān Hayagrīva describes to sage Agastya the Śiva and Śakti Cakras as below :—

चतुर्भिः शिवचक्रैः शक्तिचक्रैश्च पञ्चभिः ।
नवचक्रैश्च संसिद्धं श्रीचक्रं शिवयोर्वपुः ॥
त्रिकोणमष्टकोणं च दशकोणद्वयं तथा ।
चतुर्दशारञ्चैतानि शक्तिचक्राणि पञ्च च ॥
बिन्दुश्चाष्टदळं पद्मं षोडशपत्रकं ।
चतुरश्रं च चत्वारि शिवचक्राण्यनुक्रमात् ॥

The Śakti Cakras are five and comprise a trikoṇa (triangle); an aṣṭakoṇa (eight-angled figure); daśakoṇa dvayam (two ten-agled figures) and a caturdaśāram (fourteen-angled figure). The Śiva Cakras are four consisting of bindu, aṣṭadaḷa padma (a lotus of eight petals), ṣoḍaśapatrakam (a lotus of sixteen petals) and caturaśram (square).

(*b*) *Their Union.*—Bhagavān Hayagrīva also explains the union of Śakti and Śiva Cakras as follows :—

त्रिकोणे बैन्दवं श्लिष्टं अष्टारेऽष्टदळाम्बुजं ।
दशारयोः षोडशारं भूगृहं भुवनाश्रके ॥
शैवानामपि शाक्तानां चक्राणां च परस्परं ।
अविनाभावसंबन्धं यो जानाति स चक्रवित् ॥
त्रिकोणरूपिणीशक्तिः बिन्दुरूपः परःशिवः ॥

Bhagavān Gaudapādācārya in his Subhagodaya describes this union thus :—

त्रिकोणे ते वृत्तत्रयं अथ कोणे वसुदळं ।
कळाश्रं मिश्रारे भवति भुवनाश्रे त्रिभुवनं ॥
चतुश्चक्रं शैवं निवसति भगे शाक्तकमुसे ।
प्रधानैक्यं षोडाभवति च तयोः शक्तिशिवयोः ॥

(4) SRI CAKRA ACCORDING TO KAMAKALA VILASA

According to Kāmakalā Vilāsa of Srīmat Puṇyānanda, all the nine triangles of Śrī Cakra are of Śakti alone (शक्तिनवकमयं नवत्रिकोणं and नवयोन्यात्मकं). The five Śaktis of Vāmā, Jyeṣṭhā, Raudrī, Ambikā and Parāśakti represent the Adhomukha Koṇas and the four Śaktis of Icchā, Jñāna, Kriyā and Śāntā stand for the Ūrdhvamukha Koṇas.

(5) PRASTARAS

Śrī Cakra is of three kinds, *viz.*, Meru, Kailāsa and Bhū. Meru is identified with sixteen nitya deities (नित्यषोडशतादात्म्यं), Kailāsa with eight mātṛkas (मातृकातादात्म्यं) and Bhū with Vaśinī deities (वशिन्यादि तादात्म्यं). Meru is the same as the Bhu except that in the former the nine triangles are put one above another in different places so that the whole becomes shaped like a pyramid and the bindu is put at the top of it. There is no difference between the Bhū and Kailāsa Cakras except in the arrangement of bīja akṣaras therein.

(6) KRAMAS IN DRAWING

There are two ways in which Śrī Cakra is described. The laya-krama or samhāra mārga starts from the outermost cakra and works inwards till the bindu is reached. The sṛṣṭi-krama begins with the bindu and works outwards till the bhūpura is reached.

(7) NAME AND DESCRIPTION OF EACH CAKRA

Following the sṛṣṭi-mārga and starting from the innermost, the Cakras are named as below :—(*a*) सर्वानन्दमया, (*b*) सर्वासिद्धिप्रदा, (*c*) सर्वरक्षाकरा, (*d*) सर्वरोगहरा, (*e*) सर्वार्थसाधका, (*f*) सर्वसौभाग्यदायका, (*g*) सर्वसंक्षोभना, (*h*) सर्वाशापरिपूरका, (*i*) त्रैलोक्य-मोहना. Kāmakalā Vilāsa, which follows the samhāra mārga, calls Śrī Cakra त्रैलोक्यमोहनादि बैन्दवान्तनवावरणात्मका.

The Cakras are thus described in detail in the Tantras:—

Baindava.—In the baindavasthāna is united Kāmeśvara and Kāmeśvarī as Devī Tripurasundarī or Lalitā who is

Ātma (bodied Jīvātma or bodiless Paramātma). For, Kāmeśvara is Supreme Samvit without upādhi and Kāmeśvarī is His Śakti.

(*a*) *Sarvānandamayā Cakra.*—It is made of three bindus (बिन्दुत्रयं) of rakta, śukla and miśra colours signifying the three tejas of Soma, Sūrya and Vanhi. It stands for samhāra-samhāra. These three bindus constitute the Kāmakalā being the prakāśa-vimarśa, vimarśa and prakāśa aspects of parābindu which thus differentiates to create the Universe and which is symbolized by the anusvāra and visarga of śabda or by the outgoing (हं) and intaking (सः) breaths in human body. Paramātma making himself into male and female principles results in the union of prakāśa and vimarśa. This union is Kāmeśvarī rūpam. There are thus three unions (mithuna-traya) giving rise to three augha kramas, *viz.*, divya, siddha and mānava. There are three nāthās presiding over them, *viz.*, Mitreśvarī who is Ūrdhvadīpanātha, Vajreśvarī who is Jyeṣṭhanātha and Bhagamālinī who is Mitradevanātha. Bindu (parā) becomes trikoṇa, *i.e.*, develops into paśyantī, madhyamā and vaikharī.

(*b*) *Sarvasiddhipradā Cakra.*—It is a triangle which stands for samhāra-sthiti. At the corners of this are the śaktis Kāmeśvarī (distinguished both from Supreme Kāmeśvarī and Nitya Kāmeśvarī), Vajreśvarī and Bhagamālinī who represent, respectively, Avyakta or Prakṛti, Mahat (Cosmic Buddhi) and Ahamkāra. The three corners of the triangle represent the three pīṭhas of Kāmarūpa, Pūrṇagiri and Jālandhara. In the centre is Auḍḍīyāna Pīṭha. In the spaces outside this triangle are the five tanmātras (represented by the five arrows of Kāma), manas (his sugarcane bow), rāga (his noose), and dveṣa (his goad). Bhāvanopaniṣad says:—

शब्दादितन्मात्राः पञ्चपुष्पबाणाः ।
मनइक्षुधनुः रागः पाशो द्वेषोऽङ्कुशः ।

In this cakra reside the Rahasyātirahasya Yoginīs.

(*c*) *Sarvarakṣākarā Cakra.*—It is made of eight angles (Vasu-koṇa or aṣṭa-koṇa) and it is श ष स पवर्गमयम्. The devīs resident

here are Vaśinī, Kāmeśvarī, Mohinī, Vimalā, Aruṇā, Jayinī, Sarveśvarī and Kaulinī. They are arunākāras and are the devatas presiding over cold (śīta), heat (uṣṇa), happiness (sukha), pain (duḥkha), desire (icchā) as also, sattva, rajas and tamas. By upāsana here, the sādhaka gets control over the guṇas and becomes unaffected by the dvandvas (opposites). Bhāvanopaniṣad asserts :—

शीतोष्ण सुखदु:खेच्छाः सत्वं रजस्तमो वशिन्यादि शक्तयोऽष्टौ ।

In this cakra are the Rahasya Yoginīs.

(*d*) *Sarvarogaharā Cakra.*—It is made of ten angles (antardaśāram) ; stands for sthiti-saṁhāra and is तवर्गटवर्गात्मकाक्षरदशकरूपम्. It is presided over by ten śaktis, *viz.*, Sarvajñā, Sarvaśaktipradā, Sarvaiśvaryapradā, Sarvajñānamayī, Sarvavyādhivināśinī, Sarvādhārā, Sarvapāpaharā, Sarvānandamayī, Sarvarakṣā and Sarvepsitaphalapradā. These are deities that preside over the functions of vital fire (Vanhi Kalā), namely, recaka (elimination), pācaka (digestion), śoṣaṇa (removing doṣa of jaṭharāgni), dāhaka (burning), plāvaka (flooding, *i.e.*, giving rasa which helps jaṭharāgni), kṣāraka (bile-secreting), udgāraka (belching), kṣobhaka (churning food), jṛmbhaka (yawning) and mohaka (causing pain and faint). Tantrarāja says :—

वन्हयो दशसंप्रोक्ताः सर्वज्ञाद्याश्च शक्तयः ।

The Nigama Yoginīs are in this cakra.

(*e*) *Sarvārthasādhakā Cakra.*—It is made of ten angles (bahir-daśāra) ; represents sthiti-sthiti and is चवर्गकवर्गात्मकाक्षरदशकरूपम्. The devīs here are Sarvasiddhipradā, Sarvasampatpradā, Sarvapriyaṁkarī, Sarvamangaḷakāriṇī, Sarvakāmapradā, Sarvaduḥkhavimocinī, Sarvamṛtyupraśaminī, Sarvavighnanivāriṇī, Sarvāngasundarī and Sarvasaubhāgyadāyinī. These are the presiding devatas of the ten prāṇas which are controlled by worship. In this cakra are the Kula Yoginīs. Tantrarāja says :—

वायवो दशसंप्रोक्ताः सर्वसिद्धयादि शक्तयः ।

(*f*) *Sarvasaubhāgyadāyakā Cakra.*—It has fourteen angles (bhuvanāśra, manvaśra or caturdaśāra); represents sthiti-sṛṣṭi

and is आदिचतुर्दशवर्णात्मकम्. There are here fourteen śaktis, namely, Sarvasamkṣobhinī, Sarvavidrāviṇī, Sarvākarṣiṇī, Sarvāhlādinī, Sarvasammohanā, Sarvastambhinī, Sarvajambhinī, Sarvavaśamkarī, Sarvaranjinī, Sarvonmādinī, Sarvārthasādhinī, Sarvasampattipūraṇī, Sarvamantramayī and Sarvadvandvakṣayamkarī. They are the adhidevatas of fourteen principal nāḍīs in the human body, *viz.*, Alambuṣā, Kuhu, Viśvodarā, Vāraṇā, Hastijihvā, Yaśovatī, Payasvinī, Gāndhārī, Pūṣā, Śankhinī, Sarasvatī, Iḍā, Pingalā and Śuṣumnā. Tantrarāja asserts:—

नाड्यश्चतुर्दशः प्रोक्ताः क्षोभिण्याद्यास्तु शक्तयः ।

In this cakra are the Sampradāya Yoginīs.

(*g*) *Sarvasamkṣobhanā Cakra.*—It is a lotus of eight petals; stands for sṛṣṭi-samhāra and is कादिअष्टवर्णरूपम्. It surrounds the circle in which the triangles already mentioned are placed. The devīs herein are Anangakusumā, Anangamekhalā, Anangamadanā, Anangamadanāturā, Anangarekhā, Anangaveginī, Anangamadanānkuśā and Anangamālinī. They are the presiding devatas of speech (vacanā), grasping (ādāna), walking (gamana), excreting or rejecting (visarjana), pleasurable feeling (ānanda), relinquishment (hāna), concentration (upādāna) and detachment (upekṣa). In this cakra are the Guptatara Yoginīs.

(*h*) *Sarvāśāparipūrakā Cakra*:—It is a lotus of sixteen petals; represents sṛṣṭi-sthiti and is षोडश स्वररूपम्. Here are sixteen śaktis, namely, Kāmākarṣiṇī, Buddhyākarṣiṇī, Ahamkārākarṣiṇī, Śabdākarṣiṇī, Sparśākarṣiṇī, Rūpākarṣinī, Rasākarṣiṇī, Gandhākarṣiṇī, Cittākarṣiṇī, Dhairyākarṣiṇī, Nāmākarṣiṇī, Bījākarṣiṇī, Amṛtākarṣiṇī, Smṛtyākarṣiṇī, Śarīrākarṣiṇī and Ātmākarṣiṇī. They are the presiding devatas of the powers of control over kāma, buddhi, ahamkāra, śabda, sparśa, rūpa, rasa, gandha, citta, dhairya, nāma, bīja, amṛta, smṛti, śarīra and ātmā. These powers are acquired by worship at this cakra. In this cakra are the Gupta Yoginīs.

(*i*) *Trailokyamohanā Cakra.*—This cakra represents sṛṣṭi-sṛṣṭi. The whole yantra is placed on this cakra. It is made

of four circular lines containing three circular spaces. Outside these circles is the bhūpura made of three squares with openings at the four cardinal points (dik). On the outermost line (sarvānta caturaśra) are worshipped the ten siddhis, *viz.*, Aṇimā, Mahimā, Laghimā, Īśatva, Icchā, Vaśitva, Prāpti, Prākāmya, Bhukti and Sarvakāma—four at the doors, four at the corners, one above and one below. At the middle line of bhūpura (madhyama caturaśra) are worshipped the eight mātṛkas, *viz.*, Brāhmi, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Indrāṇī, Cāmuṇḍā and Mahālakṣmi at the four doors and the four corners. These are the adhidevatas of Kāma, Krōdha, Lōbha, Mōha, Mada and Mātsarya. On the inner line of the bhūpura are worshipped ten mudrā śaktis, *viz.*, Sarvasamkṣobhiṇī, Sarvavidrāviṇī, Sarvākarṣiṇī, Sarvāveśakāriṇī, Sarvonmādinī, Mahānkuśā, Kecarī, Bījamudrā, Mahāyonī and Trikhaṇḍikā. In this cakra are the Prakaṭa Yoginīs.

(8) Significance of Śri Cakra

(*a*) *As a Symbol of Universe.*—Śrī Cakra shows the evolution proceeding from the beginning of time towards where space manifests itself in the material world. This cosmological becoming is covered by this explanatory diagram wherein evolution is shown to proceed from the circle to the quadrilateral. It shows the different stages of becoming and the way back to the origin.

The yantra shows a horizontal section of the cosmos going through the middle of its origin indicated by the bindu within the innermost triangle. Out of this develops a polarity which is shown by some of the triangles being ūrdhvamukhas and the others adhomukhas. Where these cover each other new triangles arise, showing the play of forces. All are parts contributing to the whole, except the bindu which is their origin and aim. According to Bhairava Yāmaḷa, Śrī Cakra represents the whole cosmos formed of twenty-five tattvas, *viz.*, five bhūtas, five tanmātras, ten indriyas, mind, māyā, śuddhavidyā, Maheśa and Sadāśiva. Three hundred and

sixty of the countless rays of the Cakra illumine the whole world in the form of Fire, Sun and Moon (Agni having 118 rays, sun 106 rays and moon 136 rays). Bhairava Yāmaḷa says :—

अष्टोत्तरशतं वन्हेः षोडशोत्तरकं रवेः ।
षड्त्रिंशदुत्तरशतं चन्द्रस्य च विनिर्णयः ॥

(*b*) *As a Symbol of Human Body.*—Śrī Cakra is in the human body in the shape of Meru prastāra, the cakras in the body representing the cakras in the yantra and the brahmarandhra signifying the baindava sthāna. Bhagavān Gaudapādācārya identifies it with Kuṇḍalinī in his Subhagodaya :—

त्रिकोणं चाधारं त्रिपुर तनुतेऽष्टारमनघे ।
तव स्वाधिष्ठानं भगवति दशारं मणिपुरं ॥
दशारं ते संवित् कमलमथमन्वस्रकसुमे ।
विशुद्धं स्यात् आज्ञाशिव इति ततो बैन्दवगृहं ॥

Trikoṇa represents the ādhāra (mūlādhāra); aṣṭakoṇa the svādhiṣṭhāna; antardaśāram the maṇipuram; bahir-daśāram the anāhatam; caturaśram the viśuddhi and these are Śakti cakras. Bindu is a Śiva Cakra and it represents ājnā.

Bhāskara Rāya, in his commentary on Bhāvanopaniṣad, says that the nine cakras of Śrī Cakra correspond to the nine ādhāras in the human body, *viz.*, ṣat-cakras, two lotuses of thousand petals (kula and akula) at the bottom and top of the Śuṣumna and the lambikāgra (a centre below the eyes and behind the nose). It is said :—

मूलाधारादि षट्कमूर्ध्वाधसहस्रदळ कमले द्वे लम्बिकाग्रमिति नवाधाराः ।

5. Sri Cakra Upasana

It is a well-known method of propitiating Devī. Śrī Śankarācārya has placed a Śrī Cakra in each of the mutts founded by him. Devī as śakti is the personification of the universal energy residing in macrocosm and microcosm. Its discovery and development in man is the aim of all Mantra Śāstras. Devī is worshipped in the centre of each of the nine cakras of Śri Cakra under one of her nine names, *viz.*, Tripurā,

Tripureśī, Tripurasundarī, Tripuravāsinī, Tripuraśrī, Tripuranalinī, Tripurasiddhī, Tripurāmbā and Mahātripurasundarī. She is called the Ādya or Angi as around her are worshipped in each cakra the āvaraṇa śaktis already mentioned. According to Śrī Śankarācārya, the following bījas should be inscribed in the cakras :—

(1) *Tiśra*—(*a*) *Inside* ओं नमः इ, ई.

(*b*) *Outside.* On the right ह स क ल ह्रीं; at bottom, ह स क ह ल ह्रीं and on the left स क ल ह्रीं.

(2) *Aṣṭakoṇa*—Beginning from top, Vaśinīs (or nityas in twos) should be written clockwise (प्रदक्षिणतः).

(3) *Antar-daśāra*—Beginning from the bottom should be inscribed counter-clockwise (अप्रदक्षिणतः) the following ten bījas :—

यं, रं, लं, वं, शं, षं, सं, हं, ळं, क्षं.

(4) *Bahir-daśāra*—Beginning from the bottom should be inscribed counter-clockwise the following ten bījas :—

कं, खं, गं, घं, ङं, चं, छं, जं, झं, ञं.

(5) *Manvaśra*—Starting from the bottom should be written counter-clockwise the following fourteen bījas :—

टं, ठं, डं, ढं, णं, तं, थं, दं, धं, नं, पं, फं, बं, भं.

(6) *Aṣṭadaḷa*—Beginning from the bottom, two nityas should be inscribed counter-clockwise on each petal.

(7) *Ṣoḍaśadaḷa*—Beginning from the top should be inscribed clockwise the sixteen bījas made of svaras one on each petal as below :—

अं, आं, इं, ईं, उं, ऊं, ऋं, ॠं, ऌं, ॡं, एं, ऐं, ओं, औं, अं, अः.

(8) *Bhūpura*—Bāhyatame, Aṇimādi eight siddhis should be inscribed ; madhye, Brāhmyādi eight mātṛkas; and antaḥ, Sarvasamkṣobhiṇyādi ten mudras. According to certain Śrī Vidyā Ācāryās, the following weapons are worshipped in tiśra with the bījas associated with them :—At the top (purataḥ), pāśa with vaśīkaraṇa bīja, *viz.*, आं ह्रीं ; on the right, ankuśa with the stambhana bīja, *viz.*, क्रों ; on the left, dhanus with the mohana bīja, *viz.*, धं धं ; and at bottom, the five bāṇas

(arrows) with jambhana bījas, *viz.*, द्रां, द्रीं, क्लीं, ब्लूं, सः. Also, at the points (kṣoneṣu) are worshipped Bhagamālinī (Brahma Śakti), Kāmeśvarī (Rudra Śakti) and Vajreśvarī (Viṣṇu Śakti).

The worship of Śrī Cakra consists in throwing over it a profusion of red turmeric powder (Kunkuma) accompanied by long streams of the names of Lalitā, such as Sahasranāma, Triśati or Aṣṭottara, each name being prefaced by the praṇava (ओं). Red colour is associated with Devī as she is Vimarśa śakti of Prakāśa Śiva. Therefore, Lalitā is red. Bhāvanopaniṣad says :—

लौहित्यं एतस्य सर्वस्य विमर्शः ॥

VIJJIKĀ

BY K. RAGHAVACHARYULU, B.A., B.L.

THE Goddess of Learning has, from time immemorial, made no distinction of sex in showering her choicest blessings. The Upaniṣadic lore has disclosed to us the figures of Gārgī and Maitreyī who rivalled sages like Yājñavalkya in the knowledge of Brahman and held learned discourses with him. From the Vedas, we learn the names of the early Indian poetesses like Ghoṣā, Godhā, Viśvavārā, Apālā, Lopāmudrā, Sāśvatī and Romaśā. The sūtras of Vātsyāyana (1-3-12) inform us that courtezans and daughters of princes and prime ministers were well versed in the sciences :—

सन्त्यपि खलु शास्त्रप्रहतबुद्धयो गणिका राजपुत्र्यो महामात्रदुहितरश्च ।

(वा. का. सू. 1-3-12.)

An echo of this is found in the *Kāvyamīmāmsa* of Rājaśekhara (p. 53, Baroda Edn.): Women may become poetesses like men. Accomplishment is intimately connected with the soul and does not depend upon the distinction of sex. We have heard and also seen daughters of princes and prime ministers, courtezans and wives of jesters, well versed in sciences and poetesses too.

पुरुषवत् योषितोपि· · · ·कवयश्च ।

The wife of Rājaśekhara by name Avantisundarī seems to have written a work on rhetoric and has been quoted in the *Kāvyamīmāmsa* thrice.[1] It would also appear that it was at her instance the drama Karpūramanjari was enacted. Gangādevi, the author of *Kamparāyacharita*, is well known to the lovers of Sanskrit literature.

A stray verse attributed to Dhanada-deva in *Sārangadhara Paddhati* mentions four poetesses Śilā, Vijjā, Mārulā and Morikā. Verses attributed to Rājaśekhara in the *Sūktimuktāvaḷi* praise four poetesses Silabhaṭṭārikā, Vikaṭanitambā, Vijayānkā and Prabhudevī. The identity, life-history and works

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[1] Pp. 20, 46, 57 of *Kāvyamīmāmsa*.

of the above have still to be disclosed by research. The object of the present paper is merely to glean the available material about Vijjikā.

Many authors in Sanskrit are known to us by name only, stray verses attributed to them being found in Sanskrit anthologies or in the Kaviprasastis of well-known kāvyas and dramas. Bhāsa was to us merely a name till 1910 when the Trivandrum plays were discovered and published. The *Subhāṣitāvaḷi* of Vallabhadeva (15th cent. A.D.) attributes six verses to Vijjikā, the authoress (Nos. 158, 1141, 1523, 2090, 1175 and 3138 of the collection).

No.
158. कवेरभिप्रायमशब्दगोचरं....
1140. गते प्रेमाबंधे
1175. नार्याः सा रतिशून्यता
1523. कोषः स्फीततरः
2090. उन्नमय्य....
3138. विरम विफलायासात्.....

Aufrecht quotes the fourth and fifth verses as belonging to Vijjikā and gives some more verses from *Sārangadhara Paddhati*.

1. किंशुक कलिकांतर्गत....
2. केनात्र चंपकतरो....
3. दृष्टिं हे प्रतिवेशिनि....
4. धन्यासि या कथयसि....
5. नीलोत्पल दळश्यामां....
6. माद्या....
7. विलासमसृणोल्लस

Some of these verses are quoted in the *Daśarūpaka*, *Abhidhāvrittimātṛka* of Mukulabhatta, *Sāhityadarpaṇa*, *Kāvyaprakāśa*, *Śabdavyāpāravicāra* and *Kavīndrakaṇṭhābharaṇa*. But in none of these works the name of the authoress is disclosed nor the names of the works she is said to have composed. Even the name of the authoress is not free from doubt. We have already seen that Dhanada-deva refers to

her as Vijjā merely. The *Subhāṣitāvaḷi* refers to her as Vijjakā or Vijjikā. Vidyā and Vidyakā[2] are not also found wanting.

Daṅḍin in his invocatory verse of *Kāvyādarśa* praises Sarasvatī as सर्वशुक्ला and a verse of Vijjikā takes Daṅḍin to task for such a description. The authoress calling herself an incarnation of Sarasvatī says that he ought to have described her as नीलोत्पलदळश्यामा. This verse has been quoted by Aufrecht from *Sārangadhara Paddhati*. The name of the authoress is here given as Vijjikā. The same verse finds a place in *Rasikajīvana* of Gadādharabhatta, a manuscript of which is preserved in the Bhandarkar Oriental Research Institute. An analysis of the work is given in Vol. XII, p. 399 of the *Annals of the Institute*. The name given is Vijjikā. We can fairly presume that Vijjā, Vijjikā and Vijjakā refer to the same authoress.

None of her works are referred to in the anthologies but a drama called *Kaumudi Mahotsava* has recently been published by M. Ramakrishna Kavi, M.A., in the *Andhra Historical Research Society Journal*. The letters mentioning the name of the author were worm-eaten and only कया were legible. The rest of the name was guessed as विज्जि. I have elsewhere discussed the authorship of the drama and its probable date in my article on 'Kaumudi Mahotsava and Gupta History' (*Journal of Andhra Historical Research Society*, Vol. VI, p. 139). From the internal evidences of the drama, it would appear that the author (or authoress) has liberally drawn from the works of Kāḷidāsa and Bhāravi in point of diction and the date (500-700 A.D.) assigned to it by the editor is reasonable. The word 'Sambandha' in the drama, the discovery of the manuscript in Malabar, and the reference to God Anantanārāyaṇa do not necessarily point to a South Indian origin and no material is forthcoming to verify whether Vijjikā wrote the drama.

The verse in praise of Vijayā by Rājaśekhara quoted in the *Sūktimuktāvaḷi* is significant in this connection.

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[2] *Vid. Saduktikarṇāmṛta.*

सरस्वतीव कर्णाटी वजयांका जयत्यसौ ।
या वैदर्भगिरां वासः काळिदासादनंतरं ॥

The authoress Vijayā has been compared to Sarasvatī (*cf.* her own assertion in नीलोत्पलदळश्यामा), is called a karṇāṭī and seems to have written in the Vaidarbhi style after Kāḷidāsa. If the identification of Vijjikā with Vijayānkā is correct, this would ascribe to the authoress a post-Kāḷidāsan era and South Indian origin. Prof. Kane, in his introduction to the *Sāhitya Darpaṇa*, concludes that Vijayā or Vijayānkā are identical with Vijjikā or Vijayabhaṭṭārakā and that she was the queen of Chandrāditya, eldest son of Pulakesin II (660 A.D.). The Nerur and Kochreni plates of this queen have been published in the *Indian Antiquary*.[3] These refer to Vijayamahādevī or Vijayabhaṭṭārakā, the queen consort of Chandrāditya, brother of Vikramāditya I of the Western Chalukyan dynasty, but it is not possible to identify her with Vijjikā in the present state of our knowledge. It is earnestly hoped that further research will reveal the identity of Vijjikā and the works she composed.

[3] *Vide* Vol. VII, p. 163; Vol. VIII, p. 45.

IS THE ADVAITA OF ŚANKARA BUDDHISM IN DISGUISE?

By G. V. Budhakar, B.A. (Hons.)

(*Continued from Vol. XXIV, No. 1, p. 18*)

Now let us deal with the third question. It is very difficult to point out Śankara's share separately from that of his predecessors. His mighty genius must have introduced some minor details in giving a realistic and finishing touch to his idealism with sane and convincing refutation of diverse criticism. But that does not affect the main thought in the least. The philosophical struggle of almost all the schools was going on for more than a thousand years at least. Every school was systematising its position against that of its opponents. All of them depended upon their ancient authorities and works. Upaniṣadic absolutism was one of them. It ought to have its ancient parentage, as we have shown above, to maintain its position. To deny this is to set aside the hoary antiquity and historicity of the Upaniṣads and the absolutism that was based on them. This denial of its traditional history will lead to historical suicide.

Thus we come to the fourth question. Did Advaitic dialectic owe its origin to dissenting and heterodox schools? In other words, "Was the Advaita as metaphysically systematised more ancient than Buddhism? Did Gauḍapāda and Śankara being under the influence of Buddhism—as some would hold—introduce it?" We have already spoken of the existence of the ancient Advaitic literature. We shall now deal with it from a different standpoint and from other sources.

In the Upaniṣads, we find great dialectical discussions. Yājñavalkya, the champion of absolutism, lays down the necessity of dialectic side by side with spiritual discipline and scriptural study:—आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः बृ. आ. उ., 4. 5. 6. The word वाकोवाक्यम् (छां. उ., 7. 1. 2) occurs in this sense. Śankara understands it as तर्कशास्त्रम्. मीमांसां कृ

is used in the same way. Śankara interprets it as विचारणां कृ (छां. उ., 11. 1). The word तर्क conveys the same meaning (पारस्कर गृ. सू. 2. 6. 5). It occurs again in the Dharma-sūtra of Gautama 8.6, which, according to Bühler, is pre-Buddhistic and the oldest among the Dharma-sūtras. In it the word "वाको-वाक्य" occurs along with इतिहासपुराणं and धर्मशास्त्रं. The same work refers to the works and authorities on these subjects. It, therefore, must have known the works on वाकोवाक्य which can guide a student in his philosophical study. The particular quotation is, "वाको-वाक्येतिहास-पुराण-कुशलः" गौ. ध. सू. 8. 6. Further in the eleventh chapter there is the word "आन्वीक्षिकी" in the sūtra, "त्रय्यामान्वीक्षिक्यां चाभिविनीतः" गौ. ध. सू. 11. 4. Haradatta and Maskari explain it as न्यायविद्या (logic) or आत्मविद्या (metaphysics). Manu (7. 43) enumerates them separately as "आन्वीक्षिकीं चात्मविद्यां". Kauṭilya, in his *Artha-śástra* (Vidyāsamuddesha, ch. 1), first mentions it as a common appellation for all the Vedic schools of philosophy, "सांख्यं योगो लोकायतं चेति आन्वीक्षिकी" and then refers to it separately extolling its excellence and utility in life as "प्रदीपः सर्वविद्यानां······". Both Śukra and Kāmandaka agree in making no difference between metaphysics and dialectic as helpful to one another. The former says, "आन्वीक्षिक्यां तर्कशास्त्रं वेदान्ताद्यं प्रतिष्ठितम्" शु. नी. 1. 153; while the latter maintains, "आन्वीक्षिक्यामात्मविज्ञानम्" का. नी. सा. 2. 2. Medhātithi, while commenting on the above passage of Manu, follows this double implication of the word. The Āpastamba-dharma-sūtra, which is far removed from the influence of even early Buddhism* speaks of "न्यायविद्". This word refers to those who decided the points on rituals and philosophy "आध्यात्मिकान्योगानत्नुतिष्ठेत् न्यायसहितान्" आ. ध. सू. 1. 22. 1. Here the word न्यायसहितान् is interpreted as उपपत्ति समन्वितान् (*Adhyātmapatala-tīkā*, Trivandrum S. Series) which means dialectically. In the two other cases *viz.*:— न्यायवित्समयः 2. 8. 13 and न्यायविदः 2. 14. 13, it speaks of rituals,

* *Ind. Hist. Quart.*, Vol. III, No. 3, 1927, Calcutta, "Āpastamba and Gautama," by B. K. Ghosh.

which are the subjects of the Pūrva-mīmāmsā. The Pūrva-mīmāmsā-sūtras again are famous for their logical accuracy in textual interpretations. From all these references it seems that dialectic was not considered separately from metaphysics. In the Baudhāyana-dharma-sūtras men well versed in it are called "त्रयीविद्यवृद्धाः". On the sūtra 2. 10. 57, Govindaswāmi has the following remarks:—त्रयी ग्रन्थतोऽर्थतः च यैस्समधिगता ते त्रयीवृद्धाः अप्याचार्याः मुनयः परिव्राजकाः । अन्त्याश्रम-ग्रहणात् नैष्ठिकतापसयोः ग्रहणम् । Here the context as well as the remarks deal with philosophers and not with ritualists. त्रयी is here surely वेदान्त. The Mahābhārata enumerates all the Vedic and semi-Vedic systems of philosophy and calls the Vedānta as the Vedas:—

सांख्यं योगः पाञ्चरात्रं वेदाः पाशुपतं तथा ।
ज्ञानान्येतानि राजर्षे विद्धि नानामतानि वै ॥
अपान्तरतमश्चैव वेदाचार्यः स उच्यते ।
प्राचीनगर्भं तमृषिं प्रवदन्तीह केचन ॥ म. भा., शां. प., अ. 493.

Kauṭilya (300 B.C.) in his *Arthaśāstra* mentions other systems but does not name the Vedānta separately. But the reference to it can be understood from the words, "आन्वीक्षिकी or त्रयी" as shown just now; because as a system it is not separate. A staunch adherent of the Veda like Chāṇakya would not fail to mean it so. This is clear from his own words:—त्रयीविशेषो ह्यान्वीक्षिकीति कौटिल्यः, कौ. अ. शा. 1. 2. In the *Dharma-Śāstra* of Śankha-Likhita the Vedānta is separately mentioned among other systems:—सांख्ययोगोपनिषद्धर्मशास्त्राध्यायी वेदपरः (p. 32, quo. 199, Kaṇe's edn.). Here the word "उपनिषत्" means the Vedānta because the *Gautama-Dharma-Sūtras* (19. 13) say:—उपनिषदो वेदान्ताः. The *Śankha-Likhita-sūtras* were composed in 200 B.C. Still some scholars will object to the Vedānta being taken as a separate system. The extracts, which we have given, suppose it as a system. Further, if one Puṣpadanta referred to by Jayanta in his *Nyāyamañjarī* be the same as the author of the *Mahimna-stotra*, he cannot be later than 900 A.D. (p. 426, ch. 5. 2. Vijayanagaram Series). He says,

"त्रयी सांख्यं योगः पशुपतिमतं वैष्णवमिति."

Here the first word stands for the Vedic system of philosophy as it occurs with the other systems. It seems that the word " त्रयी " meant not only the theistic but also the absolutistic one, which Śankara represents. The verses quoted by Mādhava in his *Sarvadarśanasangraha* (p. 173, Āna. Āś. series) as ascribed to " त्रयीविद्यवृद्धाः" are purely Advaitic in tone and illustrate the truth of the parable " व्याधकुलसंवर्धितवार्ता ". Haradatta on the *Āpastamba-Dharma-sūtra* 1. 22. 2 quotes them. But in both these works they are not traced to their original source. Can they be by Draviḍāchārya to whom the parable is ascribed ? But as compared with all these authorities the oldest reference to absolutism is found in the Vedānta Sūtras 1. 4. 22. Here Kāśakṛtsna supports that view. His work is mentioned by Patañjali in his *Mahābhāṣya* as follows ;

(1) काशकृत्स्निना प्रोक्ता मीमांसा काशकृत्स्नी ।

(2) काशकृत्स्नीमधीते काशकृत्स्ना ब्राह्मणी ।

Vol. II, pp. 206, 249, 325, Bombay Sanskrit Series.

This Kāśakṛtsna is a grammarian, a commentator on the Black Yajurveda and one of the Śrauta sūtras of the White Yajurveda. As Patañjali refers to him he cannot be later than 150 B.C. Scholars like Weber and Belvalkar hold that he flourished prior to Pāṇini (p. 19, *Systems of Sanskrit Grammar*). Thus he cannot be later than 700 B.C., *i.e.*, even anterior to Buddha. As regards his view in the Br. Sūtras (1.4.22) it must be said that many of the Anti-Māyāvādi commentators, beginning from Bhaṭṭa-Bhāskara who came after Śankara down to Vijñānabhikṣu, frankly admit that he held the same view which Śankara holds. This is again clear from Śankara's remarks on the same. We will come to it later on when we deal with Rāmānuja. The present evidence goes to prove that even prior to Pāṇini or Buddha there was a school of the Vedāntins of the type of Śankara. Along with the theists like Audulomi or Aśmarathya this was also called Upaniṣadic as the Vedānta Sūtras give both. On account of these reasons the older Buddhist and Jain works mentioned above refer to the view but not to the school. The same thing seems to be done by the Vedic works

quoted. Not only this much but even dialectic is understood to be its part and parcel (*Q.J.M.S.*, 1924, p. 197). The *Gautama-Nyāya-Sūtras* deal with logic or dialectic as well as with metaphysics. It is not the only work in its field, for the Mahābhārata refers to many such works :—

न्यायतन्त्राण्यनेकानि तैस्तैरुक्तानि वादिभिः ।

म. भा., शां. प., अ. 210. श्लो. 22.

This evidence is sufficient to convince any sane man that the dialectic, which goes hand in hand with metaphysics, was developed in the Vedic fold long before the advent of Buddha. This is corroborated by *Maṇimekhalai*, which says that early Buddhists followed the logic and epistemology of Vyāsa, Jaimini and Kṛtakoṭi. The first two are well-known. The third is the first commentary on the Vedānta Sūtras according to *Prapanchahṛdaya* (Trivandrum Sanskrit Series). It was abridged by Upavarṣa. Now there arise chronological difficulties. The dates of the oldest commentators, *viz.*, Bodhāyana and Upavarṣa, are not settled. Bādarāyaṇa, the author of the Sūtras, is prior to them. Kāśakṛtsna, who preceded all these, cannot be later than 700 B.C. But if it is held that Upavarṣa was the elder contemporary of Pāṇini,* the date 200 B.C. that is assigned by modern scholars for the Vedānta Sūtras will be untenable. To return to our subject we find that the opinion of *Maṇimekhalai* is supported by Haraprasāda Śāstri who holds that all the early Buddhists from Buddha to Vasubandhu were indebted to Akshapāda for their instruments of knowledge (quoted in *Maṇimekhalai*, intro. p. 68). Besides the date of *Maṇimekhalai* is prior to Nāgārjuna and Vasubandhu, the early Buddhist dialecticians.

This brings us to the fifth question. We may here take a review of Buddhism and its history. When Buddha came to the religio-philosophical arena of his time some of the contending gladiators were indulging in ruthless and destructive logic, and reckless and irresponsible life. It was already an era of intellectual ferment. Sophistry and superstitious vagaries

* 700 B.C., *Search for Sanskrit Manuscripts in the Bombay Presidency*, by Bhandārkar, p. 29, year 1883–1884.

were rampant. This state of things we gather from the Sāmānyaphala and Sambhiya suttas of Buddhism where 62 heresies are referred to. The *Sūtrakṛtānga* of the Jains mentions 364. It was very difficult to raise one's head for any sane view or school against such casuistry. The Vaidiks kept themselves aloof from these environments and left these people to the mercy of time. Buddha got disgusted with this unbridled intellectualism and sensualistic materialism. Through his humanitarian and purely spiritual zeal he refused to discuss his views and even threw overboard the constructive aspect of dialectic and philosophy. On account of his other-worldly and ascetical attitude he disliked any system-building either religious or secular. He brushed aside all the positive ideals in life (अभ्युदय) and emphasized the highest ascetical earnestness (निःश्रेयस) on all alike at the cost of partial and relative truths in religion which are the sole support of the imperfect understanding of the masses. His main mission was to preach, "Come, see, and get out of this wretched world, which is full of misery only." In his earnestness he completely rejected the authority of the Veda or any traditional spiritual experience. In his zeal he condemned the Vedic sages or Ṛṣis, their philosophy and rituals. Under these circumstances it is but natural that he or his followers should not accept the Veda or Upaniṣads as their religious or spiritual guide. Even where they seem to accept they read their ethical earnestness into them. But the context at times does not support them. Such an enthusiastic and one-sided ideal, however suitable it might be for a select few, cannot be welcomed by the diversity of human nature in all countries and in all times. It, therefore, evoked opposition from the Vaidikas, who through their age-long experience were convinced of the fact that the world is meant for a pleasure-seeking worldly man as well as for religious aspirants of different grades. Provision was to be made for all according to their ability so that they can reach the highest ideal slowly and gradually. To the Vaidikas the world was a mixture of pain and pleasure. It was, therefore, wise to make the best

of it without finding any fault with it. It was their experience that mere spiritual experience becomes superstitious and unsound if it is not backed up by sane thought and thorough conviction. To them religion and philosophy was a complete whole. On account of this difference of outlook and attitude towards life and religion Buddha was called a heretic by them. Buddha went so far as to be silent on many serious questions. This silence is construed by modern scholars to be due to his ignorance and prejudice. Such a view is held by the author of "Indian Logic as preserved in China and Japan" p. 29 and supported by Keith and Poussin as quoted in the "Conception of Buddhist Nirvāṇa" p. 21. While others hold that it was due to his polite indifference or sheer madness for salvation. Whatever that be, one thing is certain and clear that he has not met metaphysicians on their own grounds.* In the case of the Vaidikas reason and ethics went hand in hand; while Buddha exalted the claims of ethics and condemned reason as immoral and futile as if all metaphysicians are necessarily impure or dishonest. On account of his spiritual dynamism he silenced many of his adversaries to submission for the time being. But the moment that mighty figure passed away his followers were divided among themselves. His attitude was curiously understood, variously interpreted and even seriously doubted. As a result of this the whole of his Monastic Order was split up into eighteen different schools. They inherited their master's metaphysical distaste. But when they saw other powerful metaphysical systems in the field they were forced to handle dialectic for negative and destructive purposes to outwit them.† With them it was not the question of making spiritual experience intelligible with the help of sane thought. On account of this and the rejection of the traditional spiritual experience or the Veda all the Buddhist philosophical schools were called heterodox by the Vaidikas. Thus there sprang up different schools in Buddhism.

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* A. Coomaraswami's *Buddha and the Gospel of Buddhism*, pp. 198, 205,

† *Hīnayāna and Mahāyāna*, pp. 21–25, by Kimura.

They had no metaphysical interest.* Thus they reverted to what Buddha avoided and disliked. The first stage, which was formulated by the two schools of Hīnayāna, was the primitive and realistic indifferentism with scepticism. The second was developed by the two schools of Mahāyāna. It was idealism and negativism. Its latest systematisers were Vasubandhu and Nāgārjuna respectively. For our purpose, we shall deal with the two latter schools alone.

The Vijñānavāda or subjective idealism meant that what we regard as the external or objective world of difference and multiplicity is simply an internal or subjective world of our mental idea having no external objects corresponding to them. The Śūnyavāda or Nihilism meant that the world of external objects is absolutely non-existent like the barren woman's son. From these two views it can be inferred that both the schools tried to explain away the world of external objects and experience as remarked by Sogen Yamakami in his introduction to the *Tathatāvāda of Aśvaghoṣa* (systems of Buddhistic Thought). These two theories were death blows to realism or to any positive system. But against these Śankara says that the world of difference and multiplicity is unreal only from the point of view of the liberated soul, *i.e.*, Muktātmā and not from the standpoint of all embodied souls or human beings. He is neither an epistemological idealist nor nihilist. He has given the realists their due share. He observes, "येन त्वंशेन न विरुध्यते तेनेष्टमेव सांख्ययोगस्मृत्योः सावकाशत्वम्," ब्र. सू. भा. 2.1.3. Again he makes similar remarks in his commentary on the *Bhagavadgītā* 18, 19. He freely uses the logical terminology of the Naiyāyikas in his commentary on the *Bṛhadāraṇyaka*. He accepts the realists where they stand; but questions their absolute claims. He pushes the quest a little further and brings out the highest ideal more vividly and clearly. He stops at the ultimate spiritual realization as a true mystic and

* D. T. Suzuki's *Outlines of Mahāyāna Buddhism*, pp. 114–115 and 340; *Studies in the Lankāvatāra Sutta*, p. 285; *Sākya or Buddhist Origins*, by Rhys Davids, 1931, p. 432.

puts it metaphysically as one Permanent Entity, *i.e.*, "ब्रह्म". Everything else then, he says, is the result of false vision. His philosophical outlook is well depicted in his life while God is conversing with Śankara in the form of a Chaṇḍāla at Benares. His biographer Vyāsāchala gives it in the following verse:—

देहभावेन तु दासोऽहं जीवबुध्या त्वदंशकः ।
आत्मबुध्या त्वमेवाहं इति मे निश्चला मतिः ॥ १ ॥

In this there are three stages of evolution. The first is realistic pluralism based on common sense experience. The second is dualism and supports unity in diversity from the psychological standpoint. The third and the last is the Absolute where he maintains that "ब्रह्म सत्यं जगन्मिथ्या" जीवो ब्रह्मैव नापरः । The Buddhists from Buddha to Śāntarakṣita were not prepared to accept the permanent self. It is true that they were forced to accept the Tathatā-garbha as a substitute for the self of the Vedāntins. But that was only to attract the attention of the Thīrthikas or heretics as remarked by the *Lankāvatāra-sutta*. They are neither serious about it nor are they ready to put it metaphysically. If any such charge is brought against them they openly repudiate it. Depending on this Tathatā Aśvaghoṣa formulated his Tathatāvāda. He arrives at it mystically or psychologically but not metaphysically as the last ontological goal. He does not take the world to be relatively real. This is clear from the following extract from Dasgupta's *History of Indian Philosophy*—"by the creation of an external world *which does not exist in itself, independent of the perceiver*"—Aśvaghoṣa's *Philosophy*, p. 133. The nature of this Tathatā is obscured by Avidyā. This word as well as Māyā are common to this school as well as to the Vijñāna-vāda and Śūnyavāda. To all these three it is simply subjective illusion. The question of the relative reality and creation of the world does not appear in these three views. Buddha was unwilling to speak anything about his spiritual experience. But Aśvaghoṣa, partly because of his Brahminical influence, definitely said something about it. In doing this he

was untrue to the distinctive feature of Buddhism that there is nothing permanent. Vasubandhu and Nāgārjuna, who came after him, rejected his view and explained the phenomenon as the result of mental illusion only without committing themselves to any permanent entity. Here it is necessary to note that Suzuki in his "Outlines of Mahāyāna Buddhism," pp. 138—139, compares anyhow the Sānkhya psychological categories with those treated in the "Awakening of Faith" of Aśvaghoṣa. But he has not touched the metaphysical categories, which the Sānkhya and Śankara in *Br. Sū. Com.* 2.3.14 accept. The Sānkhya and the Vedānta accept both the psychological and metaphysical categories.

Śankara has pointed out the difference between the Vijñānavāda and that of his view. Both Śankara and Śāntarakṣita are clear on this point so that there should not be any misunderstanding about their respective theories. The latter distinguishes it from that of the Vedānta (*Tattvasangraha*, verse 330). Śankara, whose main interest while interpreting the texts before him was purely metaphysical, could not but do scant courtesy and summarily dismiss the Śūnyavāda as averse to all philosophical systems. From this some think that he was ignorant of or misrepresented the Mādhyamika-kārikas of Nāgārjuna. But against this view goes his examination of "Samvṛti" in the *Chhāndogya* (6. 2. 1-3). In the commentary on the *Bra. Sūt.* (2. 2. 32) he confined himself more to the implication of the wording of the sūtra than to interpret it independently. In both these places he maintains that absolute negation is impossible without the assertion of any positive entity as its counterpart; otherwise the negation itself results in doubting the doubter himself. His very existence becomes questionable. As long as any permanent entity is not maintained the world of external objects and experience can never be sublated or denied. When something new is established then alone a pre-existing substance can be denied. But the Śūnyavādins had no philosophical position to stand. They were not prepared to give any metaphysical goal. It is true that they accept some positively mystical

and spiritual end. But that is for ethical purposes only. Theirs is the ethical Absolute. Śankara's Absolute is ethico-metaphysical, *i.e.*, his Brahma and Moksha are one and the same. (ब्रह्मस्वरूपत्वान्मोक्षस्य । ब्रह्मभावश्च मोक्षः । ब्र. सू. भा. 1.1.4, pp. 17-18, Nir. Sāg. Edn. bare text.) Like the Śūnyavāda the Vijñānavāda also shirks the responsibility of explaining the phenomenon and asserts that it is simply the creation of ideas. It is subjective idealism. But the Vedānta is positive both relatively and absolutely; while the other two are evasive, negative and sceptic throughout. This makes a world of difference as far as their philosophical standpoints are concerned. The Vedānta is *absolute idealism.* The following couplet properly gives the difference between both the idealisms:—

विज्ञानवादी क्षणिकत्वमेषामङ्गीचकारापि बहुत्वमेषः ।
वेदान्तवादी स्थिरसंविदेकेत्यङ्गीचकारेति महान् विशेषः ॥

शां. दि. 16. 78.

Vidyānanda in his *Aṣṭasāhasrī* notes this, "प्रक्रियाभेद" (Nir. Sāg. Edn., p. 163). Śrī Harṣa in his *Khaṇḍana-khaṇḍa-khādya* says that in the Vedānta negation has a positive counterpart whereas there is none in the Mādhyamika Śūnya-vāda. This is in the following verse:—

सुगतब्रह्मवादिनो विशेषः यदादिमः ।
सर्वस्य मिथ्यात्वं ब्रूते द्वितीयस्तदनन्यताम् ॥

Now there is bound to be some similarity of arguments when both the absolutists and nihilists or idealists are dealing with the ultimate and idealistic problems. But the difference stands more marked as regards their standpoints and ultimate dialectic. Vedāntic dialectic is shown to be prior to Buddha as the *Sāmānyaphala* and *Lankāvatāra suttas* presuppose it. The four-cornered logic as ascribed to Nāgārjuna, can be traced back to Buddha's contemporary sophists like Sanjaya and others. Nāgārjuna and others used their destructive dialectic to demolish all positive and metaphysical conceptions. They were not prepared to give any system. This lack of system and maturity is the central defect of Buddhistic philosophical

schools as remarked by Yoshomitra in his *Abhidhamma-koṣa-vyākhyā.** "The Buddhists are by no means agreed on a number of disputed philosophical questions......" Śankara has observed the same thing with distrust and dissatisfaction in his *Br. Sūt. Com.*, 2. 2. 32.

The words "Māyā and Avidyā," which are common both to the Vedānta and Mahāyāna, have got different meanings in each. In the first they mean illusion without any absolute value. Relatively it is some positive entity depending on the Brahman. It is called, "Prāṇa" in the *Upaniṣads* (प्राणा वै सत्यं, छां. उ. 7. 17. 2; उप. साह. 17. 28; मुं. उ. 2. 1. 3; मां. का. 1. 6; प्र. उ. 3. 3; क. उ. 6.2; इन्द्रो मायाभिः, बृ. आ. उ. 2. 5. 19; विश्वमाया, श्वे. उ. 1. 10; मायां तु प्रकृतिं, श्वे. उ. 4. 10; मायया सन्निरुद्धः, श्वे. उ. 4. 9). Here all those passages speak of cosmical illusion, which has no absolute value. From this standpoint they say that it does not exist (नेति नेति, बृ. आ. उ. 2. 3. 6; 3. 9. 26; 4. 5. 15; 4. 4. 22; 4. 2. 4). This illusion is psychological also (अविद्या, छां. उ. 1. 1. 10; बृ. आ. उ. 4. 3. 20; 4. 4. 3; 4. 4. 10). Later writers restrict "माया" for the first kind of illusion and "अविद्या" for the second. But Śankara has not observed this distinction clearly. He uses both these words promiscuously. Śankara and Gauḍapāda are clear in interpreting the above passages. In the Vedānta, illusion has the double function of obscuring the real nature of the ब्रह्मन् and projecting the phenomenon (विक्षेपशक्तिर्लिङ्गादि-ब्रह्माण्डान्तं जगत्सृजेत्). Thus illusion is psycho-metaphysical, *i.e.*, both subjective and objective; while in all the three Buddhistic schools it is simply subjective. This important difference between the two implications of Māyā of the Vedāntins and the Buddhists is intentionally or otherwise lost sight of by many. There are other phrases and words, which Gauḍapāda uses in his work. They are alleged to be Buddhistic in origin; because the works like the *Lankāvatāra sutta* and *Mādhyamika-Kārikas* use them. That both the Vedāntins and Buddhists use them is not a sufficient proof to

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* G. K. Nariman's *Literary History of Sanskrit Buddhism*, p. 282.

assert that they were the special property of the Buddhists alone. As we have just now traced the two words to their original source, so can the word "अलातचक्रम्" be found in the *Maitrāyaniya Upaniṣad* (6. 24), which according to Tilak and others is not later than 1880 B.C. (*Gītā-rahasya* 3rd edn. p. 547). After these Upaniṣads some school like that of Yājñyavalkya or Kāśakṛtsna must have developed them. Śankara and Gauḍapāda, who owed direct allegiance to such a school have freely made use of such idealogy and phraseology as seen from the history of the Vedānta, traced above prior to Śankara. The Buddhists like Nāgārjuna and others have used such words and ideas to suit their negative and sceptic purposes. We have shown above that all early Buddhists followed the logic and epistemology of the Vaidikas. The Buddhists, therefore, felt no scruples to use these or similar phrases provided they adhered to their standpoint without committing themselves to any metaphysical position. But one fact is clear that the Vedāntins never lost sight of their absolutism and the Buddhists have ever tried to demolish the Ātmavāda. About these common ideas and phrases scholars like Stcherbatsky (*The Conception of Buddhist Nirvāṇa*, p. 51), Poussin (*J.R.A.S.*, 1910, p. 128, Buddhist notes), and Keith (*A History of Sanskrit Literature*, p. 476) hold the same opinion as we have sketched above. But Jacobi (*J.A.O.S.*, Vol. 33, 1913), Barnett (*J.R.A.S.*, 1910), and Sukthankar (*W.Z.K.M.*, Vol. 22, p. 136) take a different view. They hold that there was an absolute blank between the Upaniṣads and Śankara and that the Advaita came into existence on account of the reaction against the Buddhists during the seventh century A.D. or due to Śankara's being brought up and trained in Buddhistic circles. We have given sufficient evidence to prove that such a view is untenable. They opine that the Buddhists introduced this negative phraseology and idealogy for the first time. It was exploited by Gauḍapāda and Śankara to make some kind of halting compromise with them. Unless they trace the history of these terms and phrases in non-Buddhistic circles they cannot safely dogmatise over this point. We cannot hold Śankara responsible

for misrepresenting the terms while commenting on them. Śankara was forced to interpret as the author meant. He himself observes:—

अतो मिथ्यादर्शनानि तानीति तद्युक्तिभिरेव दर्शयित्वा । मां. का. भा. 4. 87.

तदुपपत्तिभिरेव निराकरणाय चतुर्थं प्रकरणम् । p. 8, Āna. Ās. Series, मा. का. भा.

That the commentary on the work is from the pen of Śankara is clear. Ānandagiri's gloss while explaining the second, introductory verse presupposes three glosses, which commented upon the commentary of Śankara. Ānandagiri gives their references thus:—

(*a*) केचित्तु प्रकरणचतुष्टयात्मनो ग्रन्थस्य वेदान्तैकदेशसंबंधत्वज्ञापनार्थं . . ।

(*b*) अन्ये त्वाद्यश्लोकं मूलश्लोकान्तर्भूतमभ्युपगच्छन्तो . . . . ।

(*c*) अपरे पुनराद्येन श्लोकेन . . . . ।

These three quotations prove that the fourth chapter belongs to the author who also wrote the first three chapters. He is Gauḍapāda himself. This conclusion is supported by the references to him which Sureśvara makes in his works, *viz.*, नैष्कर्म्यसिद्धि and बृहदारण्यकभाष्यवार्तिक. In the former work he figures in 4.41-42. In the latter work he refers to him and his work in the following places:—1. 2. 27; 1. 4. 389; 1. 4. 615; 1. 4. 712; 1. 4. 744; 2. 1. 2; 2. 1. 385; 4. 4. 886-888. That the commentary on this work together with the introductory verses is by Śankara himself, we have no reason to doubt. Gauḍapāda, taking his stand on the Brahmādvaita of the Upaniṣads, demonstrated logically that there is the highest mystical goal, which is metaphysical as well. If he has met the nihilists on their own ground, especially in the fourth chapter, it is not unnatural to expect some of their terms and ideas being parodied. But as long as the Advaitic literature prior to Śankara or Gauḍapāda has not come to light we cannot emphatically maintain that the Vedānta had not such or similar negative phrases and ideas. Besides we have shown that *Sūtasamhitā* and *Bhāgavata* which are prior to Śankara contain such terminology. This takes us

to the standpoint of Gauḍapāda. We shall now see if it differs from the Vedānta of Śankara.

In the four chapters, Gauḍapāda following the teaching of the Upaniṣads establishes the Ātmavāda as the only and Absolute Reality. Thus he establishes his positive Absolute against the sceptic negativism of the nihilists. As he was mainly busy with this, he paid little attention to the phenomenon though he did not lose sight of it or reject it. He accepted its relative reality. His positive Absolute, which is the highest experience of a mystic, is described in the following verses. He calls it ब्रह्म 3. 46, (स्थिरं) ज्ञानं 3. 38, अद्वैतं 3. 18, परं ब्रह्म or प्रणव 1. 26 and 3. 12, (स्थिर) विज्ञानवाद 4. 45 and 48 as opposed to (अस्थिर), विज्ञानवाद of the Buddhists in 4. 99, ब्राह्मण्यं पदं 4. 85, अभयं पदं 4. 78, भगवान् 4. 82 and 84, and समाधि the mystic height in 3. 37. Here there is nothing except that, "Pure Isness", call it in any way (अस्ति तावत्स्वयं नाम ज्ञानं वात्मान्यदेव वा। उप. साह. 16. 31) as Śankara observes. Here there is no question of dualism, causation and creation. He refers to this in 4. 71, 3. 48, 1. 17, 2. 31, 1. 7-9, 4. 4-5, 2. 19, 4. 58 where he observes that there is no "Māyā" at all. In this case, he admits that this Ajātivāda in 3. 26 is nothing but the same thing as the Neti-neti-vāda of the *Bṛhadāraṇyaka*. But when one comes down from this mystical and metaphysical height there is the world of multiplicity and empiricism, where causation and creation are possible. He states this in 4. 56, 4. 42, 2. 29, 3. 15. He accepts that Māyā is relatively some positive entity, *i.e.*, प्राण in 1. 16. It is not independent of the Brahman. In giving these facts he frankly admits that he was reasserting the Upaniṣadic view. In support of this statement he often refers to the passages from the Upaniṣads in 2. 3, 3. 11-15 and 3. 24-26. He mentions some of his predecessors also in 2. 12 and 2. 31. Śankara deals with this double standpoint in the same way. In his *Tai. Up. Com.* 2. 6; *Bṛ. Com.* 4. 4-25, 1. 4-7, 2. 1-10; *Mānd. Com.* 3. 15; *Ait. Com.* 2 intro., he speaks nothing short of the Ajātivāda. Here there is सत् ब्रह्म only. But from the second standpoint the

question of creation is to be falsely ascribed to "It" through the instrumentality of Māyā as Śankara says "मायामयकार्यताम्" उप. सा. 8. 2. Here he takes the world to be relatively real and accepts the dualism of subject and object in the same work: (19. 4) स एव चात्मा जगतश्च नः. Under these circumstances, he introduces the question of creation and causation in उप. साह. 9. 1-3; *Ait. Up. Com.* 1. 2, 2 intro; *Br. Com.* 1. 2. 1, 1. 2-4; *Chhan. Com.* 6. 2-3; and *Br. Sut. Com.* 2. 3. 14. Generally he follows the order given in the *Tai. Upaniṣad* as regards creation. From this it will be clear thet there is no difference between Gauḍapāda and Śankara. Gauḍapāda lays down the proposition in the first chapter. In the second he refutes all the dualistic objections brought against it. In the third he answers all the logical objections raised against it. In the last he examines the Buddhist subjective idealists and nihilists on their own ground and proves his proposition. Thus he has strengthened the position of the Brahmādvaita of the Upaniṣads.

When we come to Śankara we find that he has not only treated the Absolute with great emphasis but he has equally busied himself with the empirical world. This marked difference is due to his position although the material he handled or the standpoint he had was one and the same like Gauḍapāda. Gauḍapāda was an individual philosopher who reasserted his philosophical tradition. Śankara was more a leader or Āchārya of a new sect meant for socio-religious purposes. Śankara was thus bound to pay equal attention to lower as well as higher ideals and to face and answer all adverse and irresponsible criticisms. He attempted this Herculean task quite successfully. His realistic, synthetical and eclectic genius has given us the grand and graded religious staircase ascending the steps of which one can realize the Brahman. Śankara himself admits that he inherits hoary historicity and past experience in his attempts in the following quotation :—

"तत्र अद्वैतदर्शनं न संप्रदायकर्तुः." मां· का. भा. 4. 1

We have so far answered the questions which we raised at the beginning. The Buddhists from the *Lankāvatāra sutta* to Śāntarakṣita have been clearly stating their view as quite different from that of the Vedāntins, who are even criticised. The Vedāntins, on the other hand, from Gauḍapāda to Madhusūdana Sarasvati have spared no pains to distinguish their standpoint from that of the two schools of the Mahāyāna. Here it may not be out of place to give in short the main points of difference between the Vedānta and two Buddhistic schools. These are quoted from *Vedānta Vindicated*, where they run thus:—

"There has been no compromise whatever between them; for Advaita has nothing common with Buddhism; it is war to the knife between them.

(i) Advaita did not borrow from Buddhism its idealism, since Advaita has rejected it unconditionally.

(ii) Nor did Advaita borrow its psychology, since the Buddhists deny the existence of the soul.

(iii) Nor the doctrine of illusion, since the Advaita's Māyā is altogether a different thing.

(iv) Nor the doctrine of the relative reality of the world, since the Buddhists hold the world to be mere illusion.

(v) Lastly, not even the Buddhistic Nirvāṇa, since the Advaita's Samādhi consists in the attainment of the identity with Brahman, and thereby of the consciousness of oneself and of all things; while the Buddhistic Nirvāṇa consists in losing consciousness of oneself and of everything.

Wherefore, it is evident that, not only Advaita did not absorb Buddhism, but is its greatest foe. Advaita has had the merit of impugning and refuting many gross errors of Buddhism." Pp. 142-43.

Who then levels this charge of being pseudo-Buddhists against the Vedāntins? There is an interested third party that has manufactured this charge. We shall deal with it in the second part of this essay.

(*To be continued.*)

STUDIES IN BIRD-MYTHS
No. XLIV

By Sarat Chandra Mitra, M.A., B.L.

[On a Hottentot Ætiological Myth about the Origin of the African Heron's Curved Neck.]

The Hottentots belong to a South African race who formerly occupied the region near the Cape. They are on a low plane of culture and possess an interesting mass of folklore. They narrate various folktales among which is the following :—

A dove lived on the top of a rock and reared his young ones there. One day a jackal came and demanded one of the dove's young ones. But the dove refused to give it to him. But the jackal said : "I shall fly up to the rock and take the young one from you." So the dove gave it to the jackal. The next day the jackal came and demanded another young one from the same. So the dove gave it to him. Next the heron came and asked the dove why he was weeping. The dove said that the jackal had taken away his young ones by threatening to fly up to the rock. The heron said that he (dove) was a fool to believe that the jackal could fly. He told the dove not to give any more of the young ones to the jackal. Next time when the jackal came and asked for one of the dove's young ones the dove refused to give it to him saying that the heron had told him not to give it, as the jackal could not fly. Thereupon the jackal said : "I shall catch the heron and punish him." So saying he went to the bank of a river and seeing the bird there, asked : "O heron, how do you stand the winds when they come ?" The heron replied, "I stand them by bending my neck to the side." "How do you stand the storm and the rain when they come ?" asked the jackal. The heron replied : "I do stand them by bending down my neck." When the heron had bent down his

neck, the jackal bit it and broke it into two. Since then the heron's neck has been bent.*

The scientific name of the African heron is not known to me.

But from a study of the foregoing myth we find that :—

(*a*) The Hottentots though on a low plane of culture, were keen observers of the physical peculiarities of birds.

(*b*) They observed the bent neck of the heron and being ignorant of the anatomical peculiarities of this bird, were unable to explain the causes which had led to the curved formation of this bird's neck. So they invented this myth to account for its formation.

(*c*) The Hottentots are also aware that the jackal is a wily and cunning beast. They have therefore represented this beast as threatening to fly up to the rock and take the dove's young ones by force.

(*d*) With the Hottentots also the dove is an emblem of innocence and simplicity and is therefore easily deceived by the jackal.

(*e*) The heron represents the type of benevolence. He therefore convinces the dove of the jackal's falsehood and thereby saves the dove's young ones but he himself at last is deceived by the treachery of the jackal who gives his neck a twist which breaks it into two.

(*f*) The Hottentot myth-maker has not done poetic justice as he has represented the jackal as gaining the victory by means of his treachery.

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* *Vide* The Folk Tale entitled "The Dove and the Heron" in *Folk Tales of All Nations*. Edited by F. H. Lee. Published by George G. Harrap & Co., London, 1931, pp. 35-36.

STUDIES IN PLANT-MYTHS

No. XXII

By Sarat Chandra Mitra, M.A., B.L.

[On a Malagasy Didactic Myth about the Rice Plant and the Sugarcane.]

Madagascar is a large island in the Indian Ocean, off the coast of Africa, from which it is separated by the Mozambique channel. The population of the island consists of three tribes, namely, (1) the Hovas (by far the most numerous), (2) the Betsimasarakas, and (3) the Sakalavas. Malagasy is the name generally given to the entire population. They exhibit many Malay characteristics, and in their language are many Malay words. There people narrate many interesting folktales, among which is included the following plant-myth :—

The Rice and the Sugarcane

Once upon a time a sugarcane proposed to enter into friendship with the rice plant, saying : "We are both produce of the ground. We are similar in life and similar in death." But the rice plant said : "We rice-plants always remain the same; while you sugarcane change in the end into something mischievous. From our being planted in the ground, up to our growing into ears, on being harvested and threshed and finally upon being cooked in the boiling pot, we always remain the same even as we were before. But you sugarcane are lastly pressed in the sugarcane press, your juice is extracted, which is boiled into treacle. This treacle is finally converted into rum which is even drunk by men and which makes them foolish. So you are no longer sugarcane. I cannot, therefore, enter into friendship with you."*

From a study of the foregoing myth, we find that :—

(*a*) Rice appears to be the staple food of the Malagasies. Rice is the most important crop in Madagascar especially in the central highlands and the east, some of it being exported.

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* *Vide Folk Tales of All Nations*, by F. H. Lee. Published by George G. Harrap & Co., London, 1931, pp. 718-19.

Near the coast it is very easy to grow, but elsewhere the grain is sown on artificial terraces, which have to be irrigated. No ploughs are used, the ground being dug up by means of long-handled, narrow-bladed spades. The Madagascar native, who is known as a Malagasy, threshes rice in the same way as the Filipinos, and the women pound the husks from the grain in wooden mortars.

(*b*) The Malagasies have many curious prohibitions which they call "*fady*" and which are very like the Polynesian "*fapus*". For instance, Sihanaka women may not eat rice on certain days; in one town of Imerina province it is *fady* for women to eat rice at all; in another place the unfortunate people may grow nothing else.*

(*c*) The Malagasies also appear to cultivate the sugarcane, from which they manufacture treacle and rum.

(*d*) The Malagasies also appear to be wine-bibbers for they appear, from the evidence of this myth, to partake of rum largely.

(*e*) To the Malagasy, the rice is the emblem of constancy, because after being husked, it is at once cooked into rice, while the sugarcane is the emblem of inconstancy, fickleness and wickedness, because after its juice has been extracted, it is made into treacle, then into rum which, when drunk, befuddles men's brains.

(*f*) This myth inculcates a great didactic truth, or moral lesson which is to the effect that men who are constant should not enter into friendship with fickle-minded and wicked persons.

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* *Vide Children's Colour Book of Lands and Peoples.* London, Vol. II, p. 835.

NOTES

Where to Seek and How to Worship God?

THERE are three chief systems or modes of divine service: First is the fire worship or sacrifice in which the deity is propitiated through the medium of fire to which are addressed the prayers and offerings, intended for the gods. Agni (fire) is conceived as the visible form of the Supreme God or the mouth of all gods. The funeral ceremony of cremation is a sacrifice. Second is the realization of the Supreme God as existing in ourselves as our souls, and thereby the fundamental unity of all living beings in essence. This sense of brotherhood is to be the guiding principle of our conduct towards fellow-creatures. Third is idolatry in which the deity is represented by its images (or statues) consecrated by the ordained priests according to the Āgamic or Tāntric rules and with the rites prescribed in such works. These idols are accommodated and worshipped in the temples or shrines constructed therefor.

Of the three forms above referred to the second is the highest, purest and most effective leading to direct contact or communion with the Supreme God without the intervention of any medium, fire or image or any other symbol as will be explained below. Life is the divine principle or essence and all its forms are divine manifestations to be treated alike with respect, sympathy, love and kindness. This is the first principle and the highest form of divine service. But life is met with in various stages of development—from the small cellular or simple organisms to the highly complex or advanced human bodies which are classified or graded according to their structural, functional and spiritual advancement; and the higher the stage or grade of the bodily development, the holier is the life or soul within; and out of these, the

N.B.—The arguments and conclusions set forth here are based on certain contexts in the *Bhāgavata Purāna* which, to mention them expressly, are three in number; *viz.*, (1) Prthu-Adiraja's public address (IV, 21); (2) Rshabhadeva's open advice to his sons in a public assembly (V, 5); and (3) The philosophical and ethical dialogue between King Yudhishtira and Sage Narada (VII, 14-34-40).

man of highest qualifications and merits—purity of heart, self-discipline and control, learning, culture, wisdom, etc., etc. (*viz.*, the Brahmin as the Hindu would call him)—is selected as the most appropriate object of worship and service; and it is even said that a well-prepared cake put into his mouth (served to him) will be more pleasing to the God than the same put into the sacrificial fire that is not sentient and has no life or soul. Here, it will be noted, that the application of the principle of equality and universal brotherhood has been made discriminative (*Bh. P.*, IV, 21-40, and V, 5-23). In the keen struggle for existence and competition for self-preservation, mutual rivalry, conflict and destruction constitutes the law of life. There again, vegetable and animal food is required for the maintenance of life, and further, the guilty has to be punished. For these and other reasons some discriminations and exceptions have to be made in the practical application of the principle of unity of life and brotherhood. Yet, fellow-feeling and philanthropy should be our motto or rule of conduct, and to do what is good to all will please our God also. Thus ethics and religion are amalgamated.

What then are the origin and *raison d'être* of idol worship which, in fact, is the worship of a lifeless figure consecrated? The common sense view or answer would be that it is analogous to the reverence shown to a memorial statue raised and maintained in honour of a hero or 'Superman', living or dead, which, as everything else in India, is regulated by the religious sanctions. But the Sage Narada explains it thus. The living beings who are the real objects of worship or divine service, having become corrupt by mutual rivalry, jealousy, disrespect and hatred, had ceased to be so and consequently an idol or figure was substituted therefor from the beginning of the second of the four great ages (Treta), but the true religious sentiment or piety is the devotion or service that is based on, and prompted by, the sympathetic regard for others, fellow-feeling and a sense of universal brotherhood without which the temple or idol worship is utterly useless. It will fetch no good to the man who hates his brethren or fellow-creatures (*Bh.P.*, VII, 14 36-40).

The old Vedic or Āryan Fire worship, too, according to the Western scholars' interpretation was in essence the exaltation and adoration of the life principle as may be seen from the following lengthy quotation from Ragozin's *Vedic India* (pp. 434-39):—

"From these it must have become clear long ago that the whole naturalism of the Rig-Veda, its entire conception of the universe and its working, hinges on two sets of natural phenomena: those of Light (Heat is included though not specially mentioned till late) and of Moisture, embodied in Agni and Soma. And we cannot perceive or comprehend Agni's real nature so long as we persist in narrowing it down to the conception of Fire—one form of him only, and not the most divine. Agni is Light—the light which fills and pervades Space—which has its highest abode in that eternal mysterious world above the heavens, beyond space itself, where are the hidden sources of all things—the Sanctuary, the Navel of the universe, where Day and Night themselves, the unequal, ever separated sisters, meet and kiss (I, 185, 5). From this supernal world Agni descends and manifests himself. He is "born" or "found" in the heavens as the Sun, in the atmosphere as Lightning, on earth as Fire. These are his three visible Bodies or 'forms'. But he invisibly pervades, he is hidden in, all things. In the plants—or how could he be brought forth out of them? In the waters—for out of the heavenly ocean the lightning flashes, and with the rain he descends into the earth, thence mounts into the trees and herbs as sap, and lies concealed in them until brought forth by design or accident. In animals and men—for what but his divine presence accounts for the warmth in their bodies? And that warmth is Life, for when it leaves the body life goes. Soma himself is only Agni's other self, the liquid form of him, the hidden principle of life which makes of the moisture that pervades all nature, the invigorating *amṛita*, the Drink of Immortality which keeps her forces living and ever young. As to the earthly Soma, the fermented and intoxicating sacrificial beverage, Agni's divine presence is trebly manifested in it: by the flame which the alcoholic liquid emits and feeds; by the heat it diffuses through the veins of the partakers; by the

exhilaration, the fervid enthusiasm, nay, the inspiration which seizes those who have tasted it, and makes them feel in direct communion with the God, makes them say that the God has entered into them and they have become as Gods. In the form of Soma it is Agni whom the worshipper receives into himself, for the two are one. It is Soma who, from his bright bowl, the Moon, dispenses the gentle dews that feed the plants, but hidden in the dews—as in the rain, as in the clouds—Agni descends, for he is the Child of the Waters. Thus the ancient Āryas not only preceded the early Greek schools of philosophy in constructing a theory of the world, but greatly surpassed them in wisdom; since, while some of the Greeks declared water to be the elementary principle of the world, and others Fire, the Vedic Āryans, by a marvel of intuition, had, ages before, reached the perception that only in the union of both—of Heat and Moisture—lies the universal life-giving principle."

* * * * *

"Agni then—Light-and-Heat—is the Divine pre-existing and self-existing one who (when manifested) fills and pervades the worlds, abides in and contains all things.

In this way, in this sense, were the Āryas of India Fire-worshippers."

The conclusion may be briefly stated thus, the individual life or soul is but a spark of the self-luminous universal Soul, the God, to be sought and seen within the Sanctuary of the heart of every living being.

"ततो भजध्वं हृदये हृदीश्वरम् ॥"

(*Bh.P.*, VII, 7-37.)

K. RAMAVARMA RAJA.

REVIEWS

By Indra's Aid

BY FRANK R. SELL, M.A.

(*The Bangalore Press. Price Rs. 1–4–0.*)

GLIMPSES of Vedic life, particularly with reference to social, economic and political life, of the early Āryan are a sealed book to most of us. Principal Sell has rendered a distinct service in publishing this book in which he narrates a simple story of two brothers who, rendered homeless by a disastrous flood, seek service with a king of the Bharata tribe, depicting the life of the Vedic Āryans, their social activities, their domestic routine and their religious customs and ceremonies, in a clear and terse way. We are captivated by the thrilling adventures and hair-breadth escapes as much as by the vivid pictures of domestic life given to us.

While the book is admirably suited for use in Secondary Schools and Intermediate Colleges of Universities as a text-book, it is also very instructive to the general reader. Mr. Sell gives scholarly notes on the various passages in the Ṛgveda, the Brāhmaṇas and the Sūtras from which he has drawn his plot, while his notes on the caste system and on the nature and theory of the Vedic sacrifice which take into account the latest archæological discoveries in the Indus Valley are of absorbing interest. We congratulate the author on this fine blending of history, religion and tradition with fiction. The Bangalore Press are responsible for the excellent get-up of the book.

S. S.

The Unadi-Sutras, Part I

(*Madras University Sanskrit Series No. 7; edited by T. R. Chintamani, M.A., 1933, pp. xii+236. Price Rs. 3.*)

THIS is the first of the seven parts of the Uṇādi-Sūtras in various recensions published by the Madras University. In this volume, the

original text of the Uṇādi-Sūtras is accompanied by a running commentary (vṛitti) in Sanskrit, simple and lucid in style, by one Śvetavanavāsin said to have lived not later than the sixteenth century A.D. The sūtras, the authorship of which is ascribed to Śākaṭāyana, aim at an explanation of certain word formations which do not fall within the scope of the *Kṛdanta-prakriyā* of Pāṇini. The *Kṛt* suffixes as formulated by Pāṇini display technical perfection inasmuch as their operation, morphological or semantic, on whatever word directed, is definitely fixed. The nature of the *uṇādi* suffixes on the other hand is not determined; their action varies word to word. Thus the application of the one class of suffixes may, in essence, be described as *a priori* and of the other *a posteriori*. Compare

परमार्थतः प्रकृत्यर्थः प्रत्ययार्थो वा नास्ति । p. 2;

also,

संज्ञासु धातुरूपाणि प्रत्ययाश्च ततः परे ।
कार्याद्विद्यादनूबन्धमेतच्छास्त्रमुणादिषु ॥ p. 175.

Towards the end of the work there is a fanciful explanation of the Sanskrit alphabet. The editor has reserved the last of the seven parts of the work for a critical study of the Uṇādi literature. There is no doubt that the publication will be of great help to all students of philology.

V. T. T.

Ṛgveda-Samhita

PART I, AUGUST 1933

(*Indian Research Institute Publications: Vedic Series. Published by Satis Chandra Seal, M.A., B.L., Secretary, Indian Research Institute, 55, Upper Circular Road, Calcutta. Inland price Rs. 1–8–0; foreign price 2s. 6d.*)

NEARLY fifty years after the first complete edition of the Ṛgveda by Max Müller is to be welcomed this fresh attempt to bring out 'a unique world-edition of the Vedas' in the first part of a series of fascicules, by the Indian Research Institute, Calcutta. Appropriately for this effort, Rabindranath Tagore makes an inspiring appeal for "sober judgment, careful scholarship and a disciplined

faith in the potency of truths" in trying to rescue the spiritual heritage of India 'in its pure and primal form'.

The plan of the work is to present, on the one hand, the *saṃhitā* and *pada pāṭhas* of the Ṛgveda with the commentary of Sāyaṇācārya, with occasional, brief, editorial notes and on the other, to present, in the light of recent researches, translations into English, Bengali and Hindi. The Sanskrit portion is edited by M. M. Pandit Sitarama Sastri of the Calcutta University, the English translation by Dr. Sitanatha Pradhan, M.Sc., Ph.D., Bṛhaspati, the Bengali by Sri Swami Vasudevananda and the Hindi by Pandits Devananda Jha, Vedaratna and Ayodhya Prasad, B.A. In the Sanskrit preface, the learned editor discusses, *inter alia*, the age of the Veda, its compilation and authorship, its *śākhās*, its pantheon and so on; and while he is not unmindful of the opinions held by Western scholars about these questions, he endeavours to review them from the orthodox standpoint. As the financial aspect of the undertaking is placed in the hands of an influential committee of management with Sir Devaprasad Sarvadhikari as President, it is hoped that this onerous task will be completed within the estimated period of five years.

In view, however, of the standard of perfection aimed at for this important publication, it has to be observed that the first part, on the whole, seems to have been hurried through: there are too many misprints for a standard work and the explanation given is not very satisfactory. The critical notes on variant readings ought to be printed along with the Sanskrit text, preferably in the form of footnotes. While the Sanskrit gloss comprises the editor's own comments as well as extracts from commentaries of Skandasvāmin and Venkaṭamādhava, it is not possible to distinguish them, and the section which deals with the English translation with critical notes may usefully incorporate the results of Vedic scholarship regarding metre and comparative philology.

H. L. H.

EDITORIAL

WE greatly deplore the sudden demise of **Mr. K. H. Ramayya** a short while ago. He returned from an extended tour in Europe as we thought in the best of spirits and health; and in his death we have lost not merely a loyal and patriotic servant of the State but a most useful public citizen.

***

In his annual address delivered to the Members of the Asiatic Society of Bengal, Lt.-Col. R. B. Seymour-Sewell, discussing "The Problem of Evolution" (reproduced in the *J.A.S.B.*, October 1933) differs from the view of Wardlaw that we have in man the most perfect adaptation to environment shown by any form of life. He postulates that man has, or in the near future will have, rendered himself independent of his environment which will no longer be able to affect his physical character, any further evolution being the result of his own mental processes.

***

In the *J.A.S.B.*, June 1933, are found a number of articles of ethnographic interest, bearing on the social and religious ceremonies of (i) the Chākmās, a tribe of the hilly districts of Chittagong and Tipperah in Bengal by P. C. Basu, (ii) the Kharias of the Mayurbhunj State in Orissa by B. K. Chatterjee, (iii) wild men in Assam by J. H. Hutton, (iv) wild people of the Santals by P. O. Bodding, and (v) a note on the worship of a deity in Jalpaiguri by S. C. Mitra.

***

In an article in the *Vedanta Kesari* for August 1933 Mr. K. A. Krishnaswami Aiyar makes out a case for Vedic support for non-dualism and attempts to show that both affirmatively and negatively the Vedas inculcate the truth of non-dualism. In his view, to say that the Vedas teach dualism is to bring them down to the level of other revelations and so long as no text can be put forward which clearly and expressly states that dualism alone

is true and that non-dualism is untrue, so long as there is no positive and negative support in the Vedas for dualism as the final truth, as in the case for monism, there is every justification to affirm that non-dualism alone is the teaching of the Vedas.

***

The *Modern Review* for September contains a short study of the battle of Panipat. The author Mr. Sardesai contradicts the general notion that the battle gave a final blow to the power of the Mahrattas. Notwithstanding the heavy loss in man-power on that occasion, there arose, soon after, a younger generation which quickly replaced the loss. Besides, to the Afghans it was a Phyrric victory. Actually, the battle of Panipat hastened and contributed towards the growth of the British power in India, by enabling Clive to obtain the Diwani of Bengal four years later.

***

Viṣṇusvāmin is a riddle to the historian of Indian philosophy and religion. Various works have been attributed to him. Rai Bahadur Amarnath Ray who has devoted great attention to this subject writes in the *Annals of the Bhandarkar Oriental Research Institute*, Vol. XIV, Parts 3 and 4, indicating his belief that the existence of a Rudra sect of Vaiṣṇavas before Vallabha and Viṣṇusvāmin's claim to be the founder or chief teacher thereof is a semi-myth. He regards Viṣṇusvāmin to have been no other than Vidyāśankara, the guru of Mādhava and Sāyaṇa and the celebrated pontiff of Sringeri in the thirteenth and fourteenth centuries.

***

On the Mādhava-Vidyāraṇya controversy and the foundation of the Vijayanagara Empire, yet another article appears and this time in the *Journal of Indian History* for August 1933 by Mr. M. A. Doraiswamy Iyengar, championing the view of Mr. R. Rama Rao in *I. H. Q.* Who is Vidyāraṇya then? If he is not identifiable with Kriyāśakti, who the latter may be still remains unsolved even on this hypothesis.

***

The historical material available in the Diary of Ananda Ranga Pillai who lived in the middle of the eighteenth century, a translation of which has been published by the Government of Madras, is the basis of a series of articles by Prof. C. S. Sreenivasachari of the Annamalai University, being published as studies in the *Journal of Indian History*.

***

Dr. Schmidt, the well-known Persian excavator, will shortly excavate the ancient Persian site of Ray (Rhages) about six miles south-east of Teheran. The site is known to contain deposits dating from the fourth millennium B.C. if not even earlier. The excavation is expected to throw fresh light on Persian culture and on its relations with the Mesopotamian cultures. A total area of about fifty square miles will be excavated by the expedition, which has been planned jointly by the Museum of Fine Arts, Boston and the University Museum of Philadelphia, with concessions obtained from the Persian Government. The finds are to be divided among the Persian Government, the Museum of Fine Arts and the Philadelphia Museum, the first getting a half and the latter two a quarter each. Students of ancient history and culture look forward eagerly to the results of the excavation.

Books received during the Quarter ending 30th September 1933.

Presented by :—

University of Calcutta—

Journal of the Department of Letters, Vol. XXIII.

Government of Mysore—

Mysore Railway Department Report, 1931-32.

Mysore Forest Department Report, 1931-32.

Quarterly Health Report, October-December 1932.

Proceedings of the Legislative Council, December 1932.

Proceedings of the Representative Assembly—Dasara 1932.

Mysore Season and Crop Report, 1931-32.

Mysore Public Instruction Report, 1931-32.

Mysore Jails and Lock-ups Report, 1932.

Messrs. V. Ramaswamy Sastrulu & Sons—

Tales from Shakespeare (Sanskrit)—by M. Venkataramana-charya.

Government of India—

Archæological Survey of India, Annual Report.

Government of Ceylon—

Ceylon Historical Manuscript Commission: First Report.

Kern Institute, Leiden—

Annual Bibliography of Indian Archæology, 1931.

The Author—

Pratijnā-Yaugandharāyaṇa: A Critique—by H. L. Hariyappa.

University of Mysore—

Sakalavaidyasamhitasārārṇavam of Vīrarājendra (O. L. P. Sanskrit Series, No. 19)—Edited by D. Srinivasachar.

Tarka Tāṇḍavam of Vyāsatīrtha (O. L. P. Sanskrit Series, No. 74)—Edited by D. Srinivasachar.

Karnāṭaka Kādambari Sangraha—by T. S. Venkannaiya.

Annamalai University—

The Calendar for 1933-34.

Government Press, Bangalore—

Mysore Book Bulletin, 1933.

Superintendent of Archaeology, Travancore—

The Art of Kathakali—by R. V. Poduval.

Printed at The Bangalore Press, Bangalore City, by T. Subramania Aiyar, Superintendent.

THE MYTHIC SOCIETY

ESSAY COMPETITION

An anonymous donor offers, through the Mythic Society, Daly Memorial Hall, Cenotaph Road, Bangalore City, a prize of Rs. 50 (fifty only) for the best essay in English on "The Evolution of the Kannada Drama". The existence of an indigenous drama in the Karnataka country, its development and its present condition as an histrionic art, with reference to authorities, if any, should be dealt with. The competition is open to all. The essay, which should be about twenty-five foolscap pages of typed or neatly written matter on one side only, should be submitted to the General Secretary of the Mythic Society, so as to reach him not later than the 15th May 1934. The award will be communicated to the successful competitor and will be announced in the 1st week of July 1934; and the prize will be given away at the Annual Meeting of the Mythic Society to be held about July 1934.

S. SRIKANTAYA,
General Secretary.